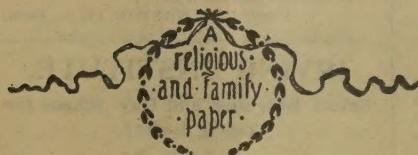


THE PACIFIC



Volume LII.

SAN FRANCISCO, JANUARY 2, 1902.

Number 1.

A New Year's Prayer.

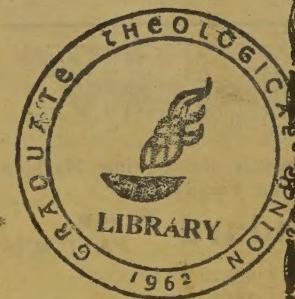
"**O** GOD, my good desires fulfill;
The bad do thou retain;
Reveal to me thy holy will,
And make my duty plain.

Sustain me by thy heavenly grace,
And keep me in thy fear;
Help me to run the heavenly race
With Jesus ever near.

* * * * *
O Christ, my great High Priest,
Ascended now to heaven,
On thine atoning work I rest,
To thee the praise be given.

O Christ, my glorious King,
Thy law write on my heart;
And bring me to the heavenly home
Where we shall never part."

—Dr. John Hall.



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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, January 2, 1902.

The Church and the Municipality.

The president of the board of councilmen of the city of Berkeley made the remark a few weeks ago that the churches, or church people, always damaged the municipal affairs in the management of which they sought to have a hand. He cited certain countries in which Roman Catholicism had retarded the advancement of the nationalities and intimated to the churches of Berkeley that it were better that they keep aloof from municipal matters. We do not have at hand, now, his remarks for quotation; but they were such, if correctly reported in the newspapers, as no well-informed man would make; and the interests of good government demand, since they have had wide circulation, that their fallacy be shown.

In an old Book which has come down through the centuries of the past and which has been a lamp unto many feet and a light unto their path, may be found the words: "By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked." And God has told us not only on the pages of Sacred Writ that in him only is there life, but he has been teaching through human experiences the same lesson down through every age of the world. Everywhere is it written that far above all material interests are the moral and the spiritual, because upon the moral and the spiritual rest all the material things that have within themselves the germs of any continuous and enduring life. History shows that the nations which neglected to place these first things first, and thus wandered away from the eternal laws of right and of God, have always gone down in decay. While, on the other hand, those which have heeded the counsels and admonitions of the Lord have ascended to the best things and the most extensive influences in the history of the world.

As we look back over American history we see that there have been two institutions which have stood ever as the bulwarks of our national life—the church and the school. They were brought to these shores by men who in their own experience had realized their worth. And after more than two centuries under their benign influences one of our poets has well said—

"The riches of the commonwealth
Are free, strong minds and hearts of health;
And more to her than gold or grain
The cunning hand and cultured brain.

"Nor heed the skeptic's puny hands,
While near her school the church-spire stands;
Nor fear the blinded bigot's rule
While near the church-spire stands the school."

In this land, and in every land, the church and the school must stand or fall together.

Let any city blot out its churches and it will blot out its future. Every intelligent man knows this to be true. And being true, it must follow that the more a city cherishes its churches, the more it allows the principles of the Christian religion to rule in its affairs, the more promising will be its future.

The president of the Berkeley municipal board, if he really desires the welfare of his city and will brush up a little on history—especially that part of it which shows the beneficent influence the church has always exerted in municipal and state and national affairs—will welcome the counsel and help that he is reported recently to have spurned.

It is said that the ancient Thebans had in their armies a band of men which was called "the holy band." It was composed of picked men who were united in a bond of love and sworn to live and die together for their country. This band was the flower of the army, and always in times of greatest danger it was the center of that people's hope.

Were any man of thorough acquaintance with history to pick today a band of men to be the center of our hope in any crisis of the future, he would take men trained under the influence of the school and the church. Benjamin F. Harrison, when he was President of this republic, addressed one day the school teachers of this country in national convention assembled. And the President said, on that occasion, that our strength was not in our army and militia, that it was in nothing but the quiet reserve of the instructed young who come to its defence in time of peril; and who also in peace are building the structure of right and righteousness. He also said that it was not of the brawlers, nor of the frequenters of the tavern, of which our army in the Civil War was composed, but that its strength was in the manhood which entered it from the Christian homes and from the schools and colleges that dotted the land. And then, in way of illustration, he recalled a battle scene: "The line was advancing against an intrenched enemy; from behind strong parapets eight double-shotted guns belched their

missiles of death into the advancing lines. There was a pause that threatened instant retreat, when a stripling soldier, 'a mother's boy,' stepped to the front with cap in air and cheered the line on to victory. The instinct of patriotism, of moral courage, was triumphant over mere physical daring in that hour, and it will always be."

When the American Army had reached the walls of Pekin last August, it was a young Christian Endeavorer who took a rope in his teeth and clambered up the wall while the cannon of the allied armies pounded the walls to the right and to the left of him, so as to give him all possible protection. Up this rope, after he had fastened it on the top of the wall, climbed the soldiers, and soon were marching along the streets of the walled city to the relief of their imperiled countrymen.

If men who come to places of responsibility in the city, in the state, and in the nation, would but consider such things as herein set forth they would, if not already believers in the church as a most beneficial helper to the city, the state and the nation, soon come to so regard it. Responsibility ought to bring men to their senses. It was the great responsibility which rested upon Abraham Lincoln during the dark and trying years of our Civil War that sent him often to his knees before God; developed within him the spiritual life and made him to seek and welcome the prayers and the counseis of Christian men and women.

It was when the daughter of the skeptic Ethan Allen was dying and when she said, "Father, shall I take your religion or shall I take mother's?" that there came from lips that had often cursed God the words, "You had better take your mother's religion, my child."

Yonder in our University town there are responsibilities that ought to make men upon whom they are resting seriously consider whither they are leading the youth who congregate there for the procuring of an education. How can they best be trained for life? There can be but one answer. It is by throwing around them those influences which have been found in the past, and are being found today, to minister to that which is highest and best in manhood and womanhood. To this end the persons in authority in Berkeley should welcome to the fullest extent Christian influences and counsel. "By the blessing of the upright the city is exalted; but by the mouth of the wicked it is overthrown." True three thousand years ago, it is true today. It is an eternal truth.

"Ye Would Not."

There are some things which God himself cannot do. He cannot force a soul to love him. Love comes, if it comes at all, unforced. When God in Christ was in the world, trying to reconcile the world unto himself, he looked down one day from the Mount of Olives on the great city of Jerusalem and wept over it. She did not know, or she was unmindful of, the things belonging to her peace. Her prophets had foretold the coming of One who was to be the life and light of the world. After the coming of this One, long promised, and his feet had trod den her streets, and within her limits and everywhere

around her had been performed his wonderful, blessed works, if she had received this Man of Nazareth as the long-expected Messiah, and had crowned him as such in loving, obedient hearts, he in turn would have crowned her with enduring life and fame.

But as often in the past this great, grand city had not hearkened to the voice of God. Her people had cast out and had stoned her prophets. They had walked in their own ways rather than in God's ways. The lessons, the chastisements of the past, had been forgotten, or had gone unheeded. Neglecting or refusing to walk in the light, as God had given them the light, they were in no condition to recognize and welcome the eternal Son of God when he came to earth with those good tidings of great joy which were for all people.

Notwithstanding the waywardness of that ancient people in the days of the old dispensation, infinite love could not leave them to their own devices and the consequences thereof until every possible effort had been made for their salvation, both as individuals and as a nation. As is indicated in the parable of the wicked husbandman, God sent his Son in order that the strongest possible influence might be brought to bear upon them to secure their reverence and earnest service. Those whose hearts were pure heard the message of the Son of God with gladness. They enlisted under the banner of the Cross, and when, later, they had been endued with power from on high, they went forth to lay the foundations of their Master's kingdom in every part of the known world.

Others besides that little band of disciples might have known that the humble, loving Nazarene was the promised Messiah. All would have known if their hearts had been pure, if they had walked with God in the light, as he in the past had given them to see the light. From time to time they disregarded evidence and resisted conviction. The Hebrew people in general chose to depart from the statutes of the Lord their God. They did not desire to render unto him an obedient service. He could not, from the nature of things, compel that service, and so the city went on down to its doom; while the Christ, knowing the fearful things impending, looked on in sorrow because her people would not accept the abundant life in him, and thus avert disaster and suffering.

The feet of the blessed Master no longer tread the hills and valleys of Palestine; but still over all the earth there sounds that loving voice, and ever the message is, "Come unto me, all you that labor and are heavy laden, and I will give you rest." No more now than in the past can he compel men and women to love him. He can stand knocking at the door of the heart, but he cannot open the door and enter. The opening must come from within. But many will not open to give him entrance. And as the Christ had sorrow upon the earth during the days of the Incarnation, so we may believe that he today sorrows over the waywardness of men. Humanly speaking, he weeps over individuals and peoples today, just as he wept over Jerusalem in the olden time; and

he says, "If thou hadst known the things belonging to thy peace." If thou hadst known, had cared to know, might not the circumstances surrounding thee have been different? How often, O, how often, the Master would have filled thy cup with gladness! But "ye would not."

The Bystander.

Some months ago the Bystander found himself greatly in need of a catechism adapted to children and a class of young men. He examined all the catechisms, from the New England Primer down to the present, but did find exactly what he wanted. During this search he formulated some questions and answers of his own which were subsequently printed in pamphlet form, and which he still uses in his Sunday-school class of young men. The modest pamphlet is entitled "Truths for Today: A Catechism for the People." It is far from what the Bystander would have it and he hopes some day to revise and extend its list of questions and answers. In answer to some inquiries which have come to him he would say that a class of seventy children were instructed by the catechetical method with this catechism as a text book. All instruction depends, more or less, upon the teacher himself. Some people are not teachers. They do not understand children. A few of the questions in "Truths for Today" are probably too abstruse for small children. They are nuts that need to be cracked for the little ones, and if the teacher puts them under the hammer and opens them, the catechism will be a success; if the teacher fails in this, it will fail. The Bystander believes the profoundest truths may be taught the children.

For young men there will be no difficulty; a few leading questions will be sufficient to open up a searching and profitable discussion.

A children's class should be first of all made attractive. It should be brief. Thirty minutes of study will suffice, and this brief time should be enlivened with hymns and black-board exercises, for a blackboard recitation may be made very interesting. Occasionally one of the class might ask the questions and the class respond in concert. The Bystander found no difficulty in having the children not only remember, but understand, the questions. Any bright boy or girl may be taught to pass a creditable examination in the leading facts of revelation. The topics treated are: "Meaning of Catechism"; "God"; "The Bible"; "Jesus Christ"; "The Christian Life"; "Duty"; "The Church." The Bible is used as a book of reference. Copies of the catechism may be had at the new Book Store on Grant avenue.

The Old Year.

The Bystander is reminded that the old year is about to cross the dead-line of the calendar. With its hopes and fears, its summer fruits and winter snows, its disasters, calamities, and its laughter and tears, it takes its eternal place in the vast and solemn Past. Retrospection is always a helpful frame of mind. The recollections of the past are often the anticipations of the future. A backward look is often an inspiration for a forward march. The year is a note in the great song, a line in the universal poem a touch of the brush upon Time's canvas. It is eternally associated with all that has been and all that will be. Life is more intense than of old. We live, not in years, but in deeds. We live intensely, tremendously, mightily. The drum of life is braced to the highest point. The danger is commensurate with the refined sound.

The Bystander congratulates the people who enjoy the business of living. That, after all, is the true basis of

happiness. To enjoy the higher life, our work, our homes, our friends, our health, our church—to rejoice in the abundance of things God has given us, this is living. Thousands of people do not live. They only exist. There is no music in their souls. They touch the world as a stone. Old age gathers its splendors from the established harmony between life and its surroundings, between the soul and God.

Tennyson sings—

"Ring out the old, ring in the new,
Ring, happy bells, across the snow.
The year is going, let him go;
Ring out the false, ring in the true."

"Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress for all mankind!"

In Santa Rosa.

The Bystander lectures, now and then, with something of the same spirit that he would cast his line in the trout brook or hunt for canvas-backs in the marsh. It is a delightful change in the routine of a pastor's life to visit the other fellow's parish and meet his people. Every pastor should prepare a lecture on some subject into which his mind loves to take excursions. It will be the means of great enjoyment. Not only is a practical lecture entertaining, but instructive, and the duty of the ministry is to revive the lecture platform in every hamlet and town.

There are plenty of subjects. Huxley talked on a piece of chalk, Darwin on earth worms, and Ruskin on a piece of iron. The people like instruction and entertainment, and there is no better way of giving it than through the popular lecture. This instruction should not be left entirely to the university professors, who have, in the mind of some, a monopoly of wisdom.

Santa Rosa is a prosperous little city, with good churches and delightful people. Mr. Rathbone, pastor of the Congregational church, will be remembered as the excellent moderator of the last General Association. He succeeded, through the men's club of his church, in crowding the church with an intelligent audience the other evening and this will be repeated in the other lectures in the course. After all, such a pastorate, in such a town, in such an age as this, is a model one.

Prof. Lovejoy's Paper.

Prof. Lovejoy ventured to read a paper before the Ministers' Meeting last week on "Bystander's New Truths." It was a delightfully written paper, full of intellectual gems, and a bold setting forth of what he believed to be the truths which, in the evolution of things, need to be preached today.

The Bystander expected to hear a discussion of the points made by the professor, but in this was disappointed. The Bystander believes with Rev. Edson Hale, who said too many names have been called in theology: "Where a person accepts Christ as the supreme authority is the assurance of sound faith." Listening to the paper of Prof. Lovejoy and to the remarks which followed, one was impressed with the fact that the ministers, whether conservative or liberal, accepted Christ as the supreme authority, and that the so-called differences are differences in definition. A good deal of theological controversy arises through the limitations of language, and the ignorance of the mind to grasp the other man's thought. Let us rejoice in the fact that men everywhere accept Jesus Christ as the divine authority in religious thought and religious life, and let us stop calling names!

An Address to the Congregational Churches of the United States.

By the Moderator of the National Council.

By the advice of the Provisional Committee of the National Council of the Congregational churches of the United States, appointed at its last meeting in Portland, Maine, October 12th-17th, this address is issued, in the hope that it may help a little toward promoting that fellowship and unity which are as essential to our welfare as liberty and independence.

It is hardly necessary to remind you that the National Council has no legislative function, and that no action of any individual or body of individuals is binding upon you except in so far as it commends itself as true and right. The local church is the expression of our independence of all human authority; the National Council is the highest manifestation of our fellowship.

It is proper that I should say that while the Provisional Committee, by unanimous vote, advised the issuing of this address, no member of that committee was consulted in its preparation, and no one but the Moderator is responsible for its contents.

I will first summarize in a very brief way some of the conclusions reached at the Council, and then ask you to consider more at length a few subjects of importance to the churches.

I.

Fellowship should be more strongly emphasized among us. Co-operation is essential to the highest efficiency in Christian work.

Thorough intellectual training should be regarded as indispensable to ordination or installation. An uneducated ministry cannot cope with the problems of our time. We should cry halt to those who are seeking our pulpits with little to commend them except a frothy fervor and a fatal fluency of speech. Ministerial standing, when possible, should always be certified by a council of the vicinage.

Those who have worn themselves out in the service of Christ should not be left to suffer in old age or weakness. The National Council Trustees are the Ministerial Relief Committee. The various State societies are urged to co-operation with them.

Should Congregationalists have a uniform liturgy? There is a strong tendency to answer this question in the affirmative.

The number of Congregational students in the State Universities is greater than that in the Denominational Colleges. How may the churches best minister to them? This question was referred to the next National Council.

Uniform divorce laws are desirable. The people should be taught the Scriptural ground of divorce; and the sanction of religion should never be given to unhallowed marriages.

We are the enemies of intemperance, and all of its causes, and in sympathy with all wise efforts for its suppression.

The pulpit should keep the people reminded of their obligation to the best interests of the municipality, the state and the nation.

A fair compensation for labor and a just distribution of wealth are quite as much moral as economic questions, and should be settled in accordance with the teachings of Jesus.

The brotherhood of man is a fundamental doctrine and all discriminations against any, on account of race or color, are violations of Christian teaching.

The reunion of Christendom should be a subject of prayer and endeavor. The place to begin this movement

is among the local churches of every community. Such action is urgently advised.

The Council made it plain that while there are wide differences among us there are no controversies. Some are liberal and some conservative, and all are leaving it to Providence to determine which are nearer to absolute truth.

II.

I now ask your attention to some other subjects which seem to me to deserve our immediate and serious consideration.

MISSIONS.

That Congregationalists are a missionary people was never more evident than today. The Missionary Board at its last meeting raised its debt in a single evening, and the other societies are without serious financial encumbrances. Missionary enthusiasm has not abated, but the conviction is widespread that some new methods are demanded. One point is already evident. There should be more unity in the work. The Boards of Administration should be representative, so as to avoid the usual mistakes of mass meetings. The Council advised the creation of representative corporations for the management of the societies. By a process of evolution these corporations will, probably, in time, be merged in one, and thus a single body representing all the churches will administer our missionary enterprises. Furthermore, the societies have been advised to have one annual meeting for the Home and one for the Foreign work, and to unite all their magazines into one representing the entire missionary activity of American Congregationalism.

But there are some other points on which many people need light, especially concerning the foreign work.

In view of the widespread and increasing skepticism in the community as to the value of missions, the following should have frank and explicit answers:

What is the attitude of our missionaries toward the Ethnic Religions? How far may there be recognition of the excellences of those religions? Do the non-Christian nations really need Christianity as a Gospel for this world and for time? Is our Cause making actual, or only apparent, progress in non-Christian lands—especially in the Orient?

Again, there is a growing feeling that there should be a stronger effort to secure not only comity, but co-operation among the various Christian communions on the mission field. There is a vague, but real, conviction that the best way to fill the missionary treasuries is to reduce competition. Our American Board has an enviable record in this respect, and those who administer its affairs need not doubt that the churches, if properly informed, will be with them and heartily support them in every step which they may take in this direction. But it should be made clear to the most obtuse—and many are obtuse—that missionaries are preaching the gospel, rather than trying to advance their own denominational boundaries.

Co-operation, as the best way to fill the treasuries, should be tried, or valid reasons for a different course clearly stated.

Without intending in the slightest to criticise the methods of the past, and fully believing that no better work or wiser workers for humanity are to be found in the world than on the foreign field, I am fully convinced that the increase of missionary enthusiasm, for which we pray, waits on ampler knowledge concerning these and similar points; and that the time has come for the most thorough, frank and scholarly effort to educate the present generation as to the necessity of the work, and the

best methods for its conduct. Ignorance of these subjects is as widespread as it is pitiful; and education concerning them must precede permanent progress.

THE QUESTION OF BENEVOLENCE.

In connection with the subject of benevolence certain questions force themselves upon my mind. Is there not too great a tendency to use the churches as collecting agencies for various charities? We have seven societies for which our gifts are regularly asked, and for whose work we are responsible. In addition to these, in every community a few objects make a proper appeal. But there are scores, if not hundreds, of other objects whose representatives endeavor to attract the attention of pastors in order to make their appeals at the services of the church. Four pernicious results attend this system. The time of pastors is unduly encroached upon; those who attend church to worship are, without warning, compelled to listen to appeals for money; those outside the churches are taught to think of them as places of constant and persistent begging and so stay away and, finally, the regular work of the churches through the missionary societies is often embarrassed. Is it not time for us to have relief from such objects which, however worthy in themselves, ought not to have a place at regular hours of worship. Such action on this subject as is required should be taken officially by the churches; the pastors alone should not be compelled to assume the responsibility; but they should not evade it if it is forced upon them.

In writing as I do I fully recognize the Christ-like and heroic character of many who are thus coming before our congregations and who often represent enterprises of vast importance.

It would ill become me to seem to criticise such self-sacrificing men. My objection is neither to them, nor to the ministry in which they are engaged, but solely to the use of the services of the church for the presentation of their appeals. Personal solicitation may be more difficult at first, but there is little doubt but what, in the end, it will be found to be more efficient.

CHRISTIAN EDUCATION.

Religious training in the home is widely neglected, and attendance at Sunday-schools is decreasing in all denominations.

Secularism, and the fact that the "new knowledge" is not yet sufficiently popularized to be used in Sunday-schools, seem to me to be chiefly responsible for these conditions. On the former I will not dwell. Of the latter it may be said that the first effect of criticism has been to unsettle the minds of those who have little time, or ability, for study. The English delegate at our Council finely said that criticism in England has "destroyed the infidels' Bible." That is true in this country, but, as yet, the constructive work of criticism has not so far advanced as to be helpful to the youth and common people. The "new knowledge" requires adjustment to them. Here we face one of the reasons why a liberal education should be regarded as indispensable in a Christian preacher. The problem is difficult enough without being complicated by ignorance in the pulpit. Real light and generous sympathy are needed, not words which cloud rather than clarify. These questions must be settled by scholarship and not by a show of hands. To this task our ablest, most prayerful and most scholarly men and women should now devote themselves.

CONFIDENCE IN OUR PRINCIPLES.

In some of the newer parts of the country I have often observed a tendency to apologize for our presence. When other denominations have grown more rapidly

than we many have advised conformity to their methods. This is a foolish and fatal policy. The growth of other communions does not lessen our responsibility.

The Pilgrim churches are distinguished by their faith in the independence of the local church, and the continuous and sufficient leadership of the Holy Spirit. These truths we believe to be essential and vital. While we may with advantage, perhaps, adopt something of the Presbyterian order, and the Episcopalian liturgy, and the Methodist fervor, we should, whatever the discouragements, be loyal to our distinctive doctrines and methods of work, to the end that what is vital and enduring in them may become a part of the common possession of the Christian world. The descendants of the Pilgrim Fathers have need neither to apologize for their presence anywhere, nor to seek growth by the adoption of ideals and methods which may be quite as essential to the triumph of the Kingdom as their own, but which, to say the least, are no more so.

We have our message and our mission; let us be true to them everywhere, and rejoice that we are in the goodly succession of the "Historic Christian People."

THE NEW EVANGELISM.

No subject at the last meeting of our Council received more attention than that of the preaching demanded by the times. The fact that we are in changed conditions was freely recognized. Criticism, physical science, and social unrest have done their work. Revivals of the old type are clearly disappearing; but the beneficent results of many of them can never disappear. In what way may evangelistic work in the future best be done? This is a solemn and momentous inquiry. I venture a few suggestions.

The New Evangelism does not mean a new Gospel, but the old Gospel in the new times. We must not shut our eyes to the circumstances in which we live. We must show our faith that truth can endure all light. The authority even of the church, as an institution, has gone; but the authority of truth will never fail.

Even more than in the past the question of winning men will depend on the character of the Christian ministry. Only those who have an evident passion for reality will be trusted when they speak of things unseen.

Christian ministers, with the burden of souls upon them, require time in which they may meditate on the Christian Revelation as a Gospel for the whole life of man, and for the whole world. When they are thrilled with its glory they will preach it to their fellow-men with power and persuasion.

More experience and less professionalism, more simplicity and sincerity and less millinery and formality are needed in the pulpit.

Many dangers, moral and spiritual, threaten, but it is the mission of the Christian preacher to make the people understand that truth, right and love are the will of God and therefore must prevail. The universal human needs are retouched by time and progress. How should eternal truths be presented to those who still continue to suffer, to sorrow, to sin, and to die?

The days of spasmodic religious excitement are nearly gone; and that means that the average preaching should be more deeply and rationally evangelistic; and that it must somehow be adapted to children, youth and the common people, as well as to the elderly and scholarly. The New Evangelism calls for manly, brave, generous, open-minded, consecrated preachers and pastors, whose exalted character, as well as whose liberal scholarship and earnest words, shall make men realize that no life is either sane or sound until it is completed by Jesus Christ,

The New Evangelism will be less emotional and sensational than the old. It will deal less with speculations about Christ, but it will have more of his spirit and power. Thus inspired, it will be not less, but more efficient in winning men to the "Royal way of the Holy Cross."

I have thus tried to interpret to you some of the results of our last National Council, and a few of the tendencies current in our churches. It is my earnest prayer that this address may help at least a little toward a fuller appreciation of the necessity of meeting the questions here raised, and toward a clearer recognition of the value of co-operation in dealing with the perplexing problems which confront the church in our time.

In closing, I am glad to give utterance to my belief that the religious outlook was never so hopeful as now. In nearly every land the Christian Revelation is slowly but surely winning its way. Our Congregational churches more deeply than ever before are realizing that their mission is spiritual rather than ecclesiastical, and that they are partners in the blessings which attend the labors of all their fellow-workers for the Kingdom of God.

Each year with added clearness we see that what individuals of every class and condition most need is the salvation which is in Jesus Christ; and that the universal human society was created for the life which, in its fullness and beauty, is revealed in him alone. The final victory of the glorious Gospel of the blessed God is assured, because he cannot be defeated. His Kingdom is the "divine event toward which the whole creation moves." To the proclamation of its truths let all our churches, missionaries, ministers and individual Christians, at the beginning of this new year, consecrate themselves with renewed zeal and with undying devotion.

Wishing you grace, mercy, and peace, I remain, very sincerely yours,

Amory H. Bradford,

Moderator of the National Council of Congregational Churches of the United States.

Montclair, New Jersey, Jan. 1, 1901.

Your Father Careth.

The sparrow falls—a brief life quickly ended;
Some wanton hand has blotted out the sun.
The throbbing pulse of life for aye suspended,
Unheeded and unmourned except by One.
"Your Father careth" for a sparrow falling;
His eye hath marked the dying agony
Which rent the veil of life in throes appalling,
And choked forever its sweet symphony.

Poor, fluttering heart! at rest, at rest forever;
Life's fitful fever ended soon for thee;
So speedily for thee its cord must sever.
Was it to set thy tunefulness at liberty?
We know not, little bird. Thy Maker knoweth;
We only understand He loves and cares;
His brooding spirit like the wild wind bloweth,
Interpreting all dumb, beseeching prayers.

If He so care for these weak, tiny creatures,
O soul distressed! doth He not care for thee?
Can he not read in all thy anguished features
Thy mute appeal against the things that be?
"Your Father careth," cease thy vain repinings;
All that thou needest He will send to thee—
Mercy and love through all the interwindings
Of the mysterious working out of His decree.

—Mary E. Kendrew, in "Wesleyan Magazine."

If you mean to take the train, don't try to take the station, too.

The promises of faith are better than the paintings of fancy.

Chinese Exclusion from the Standpoint of a Christian Chinese,

By Rev. Jee Gam.

[This article was written at the suggestion of "Aloha" and in response to the requests of numerous other friends who desired to see my views upon Chinese exclusion in The Pacific.—J. G.]

The subject is a vast and difficult one. However, I will try to do my best. I thank the friends most heartily for the Christian spirit which actuated them in writing the excellent articles which have appeared in The Pacific setting forth the other side of this question. I tell you, they rejoice my heart most greatly.

You are aware of the title of my paper—"Chinese Exclusion from the Standpoint of a Christian Chinese"—so, in the course of this article, if you should find that my views differ from yours, you will please remember that they are the ideas of one who looks upon the subject from a different point of view. During the last three months the subject, "Chinese Exclusion," has been the chief topic of discussion everywhere. The daily papers of San Francisco were filled with reports and resolutions from anti-Chinese Conventions. Every politician, the San Francisco Supervisors, the Congressmen, and even a minister of the gospel were loud against the poor, despised and helpless Chinese. As a Christian I can bear all the abuses from any class of people excepting those from the clergy. When a minister of the gospel joined the cry of an anti-Chinese Convention and poured out such unwarranted and uncalled-for denunciation, it is sufficient to say that it hurts the Christian Chinese very much, it hurts the Chinese in general more, and it hurts the cause of Christ most. It is one of the greatest stumbling blocks retarding the advance of Christianity. Years ago similar stumbling blocks were used by the Rev. Kellogg, a Baptist minister of San Francisco, and it hurt the cause of Christ then a great deal, but it hurt Mr. Kellogg more, for the result showed plainly that God did not approve of his seeking the glory of men; and now, to have this agitation renewed by another minister of the meek and lowly Jesus is sad beyond measure—sad, because no man, especially a minister, can afford to impede the progress of Christianity. It is like Christian England forcing opium into China at the cannon's mouth on the one hand, and sending missionaries, on the other. Consistency, thou art a jewel!

Now, as to excluding the Chinese from this country, I say the *true* Americans, that is, those who are Americans, have a perfect right to make a law of exclusion; i. e., to enact a law that can be applied to every nationality on God's earth. So, I say: "America, be fair and impartial! Give equal justice to all men alike! You cannot afford to do otherwise!"

I admit that some of the Chinese ought to be excluded; namely, the highbinders, keepers of opium and gambling dens, those who run houses of prostitution, and those committing felony. As to the total exclusion of Chinese laborers, I do not think it is necessary nor a wise thing for America to do.

Just stop and consider a moment; the Chinese have been coming to America during the last fifty years, and how many of them are in the country today? Only about 100,000, an average of 2,000 per year. Does America need to be alarmed in the least? Is not this problem easily solved? On the contrary, America really needs to be alarmed on the other side of the continent, where pauper laborers enter from Europe and other countries at the rate of one thousand per day. Now, as to the Chi-

nese, I am sure it would be a great relief and also profitable to hundreds of thousands of people here if a certain limited number were allowed to come—say, 5,000 annually. The San Francisco News Letter says this State alone needs 70,000 more. But the anti-Chinese agitators would have the people believe that the Chinese are detrimental to the Americans, for they would take the bread out of the mouths of the working people. This is only an excuse; there is plenty of work in California, but the trouble is that thousands of the so-called working men would not accept work when offered to them; they prefer to be tramps rather than true workingmen. And you will find what I say is true by going to the Police Courts any morning. There the prison dockets are full of this class of men who cry so loud to have the industrious Chinese excluded from the country. Ask the farmers, the orchardists, the owners of canneries and the housewives, and they will tell you that they absolutely cannot do without the Chinese laborers. And why? Because they are industrious; they are faithful, patient, honest and steady, and they can be depended upon. When you hire them as cooks, you are not bothered by the nightly visitation of numerous beaux as girl servants have. I wonder why the employers of Chinese have not met together and prepared a petition to Congress for their relief. Let them use their influence against the passage of the Exclusion Act.

A lady was asked whether her cook, Jee Lee, was a true Christian. She replied, "If he is not, I know of no other." This is very strong testimony in favor of the Chinese, but let me give another and still stronger example: Jee Lock, one of our Christian young men, has worked more than thirty years in one family. Oftentimes he has been left the sole keeper of the house; at one time his employer and the whole family went off and made a trip around the world; they were gone about a year. When they returned they found every thing safe and in perfect order. They said it is safe for us to take a trip to Mexico, and they did. They came home and found things all right again. I know hundreds of such Chinese. Think of their honesty and faithfulness! Think of the mighty and great moral influence they exert!

As farm hands, fruit pickers and packers, the Chinese have proved ten times more profitable to their employers than other hired men. When they are paid off Saturday evening they can be depended upon to be at their posts Monday morning. On the contrary, the laborers from Europe, when paid off, speedily go on a spree at the cheap wineries or saloons, until every cent they have possessed is spent. Do you find them in their places in the fields where they had worked the Saturday before? No! You usually find them all in jails for drunks. And what then? Why, every tax-payer in the country has to pay their board from one to ten days or more. If at any time they should become tramps and be arrested, you and every tax-payer would have to support them from one to six months in your city or county jails.

And so they have filled your jails, your alms houses, your hospitals, and other like institutions. You would be surprised to find, if you should look into this host of people, how many are indigents, and how much you have to give toward their and their families' support; you would cry out, "These people ought to be excluded and not the Chinese." Then, again, just think of the one thousand pauper laborers that are being landed at Castle Garden every day in the year from across the Atlantic, and who are they? Are they not the lowest and meanest people from Europe? Are they not of the same classes as the socialists, the Mafia, the nihilists, and the anarch-

ists who assassinated your beloved President, Wm. McKinley?

If you are going to exclude the Chinese, ought not these pauper laborers, the scum from Europe, to be excluded too? Why should they be allowed to come any more than the Chinese? Why don't your politicians, your Congressmen, your Senators, and your people advocate a law that would exclude them? Even the Japanese, who have of late been coming in great numbers, are working for much cheaper wages than the Chinese, yet not one word against them do we hear. What is the reason? Is it because they have warships? If so, America ought to go at them all the more, for what is a hero? Not the man who attacks a sickly, disabled, aged person, but one who dares to attack an opponent who is his own equal. That is the kind of a man we love to see and will praise for his bravery. For what is the use of shutting out the Chinese and not the others? Let me give this illustration: A rich man lives in his mansion; one day he ascends his tower, and happening to look around, discovers a hundred tramps of all nationalities coming toward his magnificent residence, one of those tramps being a Chinese. This rich man hurries down the stairs and closes and bars the door through which the Chinaman intended to enter, and, not content with doing this he sends out half a dozen guards to drive the Chinese whence he came, but he leaves the other doors open and unguarded, and allows ninety-nine tramps from Europe and Japan to enter and take possession of his home. Will we not say he is a most foolish man? For of what benefit is it to shut out the one and not the other ninety-nine? Yet, this is just what Americans are doing today. Is this the patriotism that they so often talk about? If it is, it must be of a very poor quality. But we have learned that America is the land of the free and a home for all the oppressed. Furthermore, the people of other nations, including the Chinese, were invited to this country, and the Chinese are here by treaty rights, just as much as any other people, and therefore no rightful discrimination can be put upon them without seriously hurting the good name of America.

Again, we have learned, as "Aloha" of The Pacific has said, that "the earth is of the Lord." All people have a right to live on it. If America is owned by any human beings at all, it is owned by the Indians. If people of all nations are allowed to come to America, why are the Chinese alone denied the same privilege? Some people, especially some of the politicians, would have you believe that all other immigrants would make good citizens except the Chinaman. The following is a list of the charges they invariably use to back their arguments:

- 1st—The Chinese will not become citizens.
- 2d—They do not assimilate with our people.
- 3d—They eat their own food.
- 4th—They do not adopt our dress.
- 5th—They cheapen our wages.
- 6th—They send their money to China.
- 7th—They affect our morals.

In answer to the first charge; viz., the Chinese will not become citizens, people simply speak without investigation. Years ago, in the early seventies, a test case was brought in one of the Federal Courts in San Francisco, and what do you think the decision was? It was that United States citizenship is only for the white man and the black man, and not for the yellow man. What a ridiculous decision that was! Again, the very Exclusion Act says that no Court is allowed to extend citizenship to the Chinese. In the face of all these prohibitions, the Chinese are criticised for not becoming citizens.

In answer to the second charge—viz., they do not assimilate with your people—I will say that at the same time the Chinese people are not allowed to assimilate with the American people. The Chinese children were not allowed to attend the public schools until very recently. The Chinese had to go to law to obtain this privilege, but, after all, the legislators of California ordered just one separate school for the Chinese children in the entire State.

The third charge is that the Chinese eat their own food. Suppose they do, but they pay heavy duty on the rice which they import.

As to the fourth charge, viz.: They do not adopt our style of dress. Upon the Chinese clothing which they import the Chinese also pay a heavy duty. They buy a great deal of American cloth for the manufacture of clothing; this cloth being made up, generally into clothes of Chinese cut, and because they happen to be made in Chinese style, the people abuse them for wearing Chinese clothing. It is altogether wrong to blame them for their action in this matter. It amounts to this much: If you and I go into a store and we both purchase a bolt of cloth each, you take yours home and make a coat in American style, I take mine home and make a coat in Chinese style. And where is the ground for argument?

Fifth, the Chinese are charged with cheapening wages. In the first place, who cheapened the wages in New York. Did not the pauper laborers from Europe? Certainly they did.

Sixth, the Chinese are charged with sending their money to China. Have not they the right to do with their money as they please? What right has any one to dictate as to how and where another man should spend his money? The Rev. R. B. Tobey, of Boston, who has had more than twenty years' acquaintance with the Chinese, says that carefully prepared statistics show that proportionately the Chinese send home less money than immigrants from other countries than China.

Seventh, the Chinese are charged with affecting your morals. Is the character of the American people so weak as all that? Are they really in danger? In my estimation, you need not fear the least; on the other hand, I think that all can acquire some good characteristics from every kind of people. And you, perhaps, may be able to learn something from the Chinese.

Commenting on Chinese morals, the Rev. William Rader says that the Chinese have signally failed to become a moral American force. I claim that as regards honesty, filial piety, and giving, the Chinaman may serve as an example to a very great many Americans. In speaking of Chinese characteristics President Jordan, of Stanford University, recently said: "A Chinese merchant is one of the most honorable men in the world in business dealings; if he once gives his word he may be depended upon. A Chinese never fails in carrying out contracts."

The practice of filial duty by the Chinese is also a great moral force to Americans. They honor and take the greatest care of their parents as long as they live. It has often been said by hundreds of people that the Chinese keep the Fifth Commandment more rigidly than any other people on the face of the globe and that God is blessing them with the promise of the commandment.

Chinese, as Christians, have exerted a great moral force upon the Americans in giving. Ask the Secretary of the Golden Gate C. E. Union, and she will tell you that a Chinese C. E. society in San Francisco has repeatedly outshone every C. E. society in California in giving.

Ask Mr. John Willis Baer, the General Secretary of

the United Society of C. E., and he will very quickly tell you that the Chinese Congregational C. E. society in San Francisco ranked third in the world in giving to Missions in 1897, and the same society ranked second in 1898, ranked fifth in 1899, ranked third in 1900, and ranked second in 1901. Does not this fact itself exert a mighty moral force upon the Americans? If not, why not?

"Americans ought to look under the hats of immigrants," says Mr. Rader. You have a perfect right to do so, but are you doing your duty and showing your bravery and patriotism by advocating the examination of one and not the others? As to the number of Christian Chinese in America, Mr. Rader says, "It is estimated that the whole number of Chinese professing the Christian faith is about 1,600." Why, the idea! We have more than that in our own denomination.

Mr. Rader was only a little better informed than Lieut. Wood, who says that he has yet to see the first Chinese Christian in China. The 40,000 Chinese Christians who gave their lives as martyrs during the Boxer outbreak last year will be the best answer to such an unfounded declaration.

The money spent in converting a Chinaman is less than half of what the average church spends in converting an American. Again, Christianizing the Chinese in America is really Christianizing the Chinese in China. Our Chinese converts have been sending the gospel home for more than twenty-five years; through their efforts missions have been established in many places in the Kwong Tung Province. Thousands of Chinamen are today leavening China with the uplifting truths inculcated by Christian people here in the United States. Said the Rev. Dr. Noyes some years ago, one who was for more than thirty years a missionary in China, "Nearly all the Chinese in the United States come from the districts in the Canton Province. Twenty-five years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within a distance the Chinese can easily walk." Giving the number of chapels in which work was carried on by the denomination with which he was connected, Dr. Noyes said: "Every one of these sites was obtained by the help of Christians who have returned from California. Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received his first serious impression from a member of the Congregational Chinese church in California on the steamer crossing the Pacific."

Mr. Rader says: "It is the opinion of Christian workers among the Chinese that the proper place to Christianize the Chinese is not in America but in their own country." I would like to know who these workers are. Why don't Mr. Rader give us their names? Does this information come from Dr. Pond, Superintendent of the Congregational Chinese Mission, or from Dr. Condit, of the Presbyterian Mission, or Dr. Hammond, of the Methodist Chinese Mission? I am certain that it does not come from them, for our Congregational Missions in California alone have had more than 1,800 reported Christianized. I refer you to Dr. Pond's report for 1901.

Mr. Rader says we have failed to Christianize the Chinese; did Mr. Rader ever try to Christianize the Chinese? If he has not, he is not speaking from experience. Mr. Rader says that other immigrants have brought hither their wives and children, but that the Chinese immigrants have no homes. Right here Mr. Rader forgets that the Exclusion Act itself denies such wives and chil-

dren a right to land. The only women who are allowed to enter the country are the wives of merchants and only their minor children can come with them. If the privilege given to other immigrants were extended to the Chinese, they would have brought their wives and children long ago. And I can say this much: that the Chinese enjoy, cherish and love their homes just as much as the Americans. In many respects their love for homes is even greater, because they do not believe in divorces and don't have them.

Again, Mr. Rader argues that the immigrants of other nationalities have become pillars of the Republic. The Scotch have given us conscience; the Italian, artistic taste; the Frenchman, wit; the Englishman, piety, and the Scandinavian, industry. This may be true, but Mr. Rader only mentioned four classes of people out of a hundred nationalities from Europe; but is it not showing partiality to mention only the good of the four nationalities, and not the bad of the same? But when he comes to the Chinese, he rakes up all the bad and omits the good.

Give the Chinese the same rights and privileges which you extend to other foreigners and see if they are not the equals of all those people who come from Europe and other countries. And if our friend Mr. Rader cares to make further inquiries concerning this matter, let him take a glance at the records of Yale and other noted colleges, for he will find in them that the Chinese students who have attended these famous institutions ranked among the highest students of those universities, and oftentimes they stood at the head of their classes.

Time will not permit me just now to mention more than one noted student. Mr. Yong Wing took several first prizes for English composition at Yale, and upon his graduation many people traveled a thousand miles just to see and hear him.

Mr. Rader says that a few years ago the Board of Supervisors of San Francisco made an investigation, when it was shown that 30,000 Chinese lived within a space composed of eight blocks; 57 women and 59 children living as families; 761 women, 576 children, herded together with apparent indiscriminate parental relations and no family classification, so far as could be ascertained; 576 prostitutes, 87 children, professional prostitutes and children living together.

I want to say that this report is entirely untrue. It is of the same character as the fake plague reports given out by the Board of Health last year.

Mr. Rader says that Chinatown furnishes the best argument against Chinese immigration from the moral standpoint. Why not have courage enough to denounce the wickedness that is found everywhere you turn in San Francisco—its saloons, its dives, its gambling dens and its houses of prostitution? Look at Tar Flat, its filth, its dives and its vices. How about New York city—it's Italian town, its filth, its vices and its morals!

I have seen these places with my own eyes, and they are a hundred times worse than Chinatown in San Francisco. Read "Darkest New York," the author of which is Gen. Ballington Booth; it will verify my statements and will not only tell you of the Italian town, but of the Polish town, the Irish, the Portuguese, the Hungarian, and the Italian and Jewish town combined. All these settlers came from Europe and other countries, as I have said, at the rate of 1,000 per day. They are pauper laborers; they have lowered your wages; they have lowered your morals and disgraced your cities. Is it not sensible and just that you should exclude them? To simply attack the poor Chinese is against all reason and against the teaching of Jesus Christ. This unjust exclu-

sion law will greatly injure your commerce. Let me quote what Pres. Jordan says: "As to Chinese exclusion, it is not all one-sided; I am not in sympathy with the sentiment that would exclude all the Chinese from the country. We should bear in mind that if China is opened to the trade of America we cannot afford to antagonize that great nation by a rigid law of exclusion. We cannot expect that the ports of China will be wide open to us if we close all our ports to China."

Again, this unjust Exclusion Act is against treaty obligations. Dr. John Fryer, Professor of Oriental Languages and Literature in the University of California, is pronounced in the declaration that the Exclusion Act is a gross breach of the treaty obligations to China. Suppose that in some future day China should become a powerful nation—and I have not the least doubt that she will—and then she should make a law admitting every people under the sun but the Americans! China may be despised now, but I have a steadfast hope that she will soon become one of the great nations on earth—yes, a Christian nation, too. The "Land of Sinim" will be won for Christ.

China has already begun for progress; Christianity is spreading more rapidly than ever before; the nation is now all astir for reform and progress. The viceroys are overwhelming the throne with repeated memorials advocating the same. They are planning to open institutions of Western learning throughout the length and breadth of the Empire, and they are fast sending students abroad to acquire the best of the great nations. These viceroys also advocate the opening of the mines which, according to all indications, are the richest in the world. They will have more commerce, more railways, more telegraph lines, and improvements of every description to make her the equal of her sister nations.

Meanwhile, commerce will be most extensively carried on, and if America does not look out and does not keep up the friendly relations she has gained with China since the late war, other nations will undoubtedly take advantage of the exclusion law and use it as the best weapon to prevent America sharing in the trade with China. So I say that for the sake of commerce alone America ought to be fair with China, for she cannot afford to have the present relations hampered and strained by an unjust exclusion law. The Chinese are a great commercial people; they have a great taste for American goods; what a great market China will be for this country!

These are my views upon the subject of Chinese Exclusion, and I hope, my friends, that you will agree with me and do all you can, as American citizens, to sustain the relationship between the peoples of the two countries, and not only to sustain the relationship, but to evangelize China and ultimately bring her to Christ.

San Francisco.

"When the terrible scourge of yellow fever raged in Chattanooga, the sufferers did not find fault because they were nursed back to health by a black man, an educated physician. When he had done his work, he was crowned with honor and taken to the depot in a carriage, riding with the mayor of the city and accompanied with a brass band, making the air resonant with the praises of his sacrifices. The sufferers did not care whether it was a black or a white face, if they could only look up into it and see the face that made them think of Christ. This man is only one of thousands that might be made like him. It is a great field of uncultured mind, ready to spring into a blaze of power and usefulness."—Bishop Henry W. Warren.

THE PACIFIC.

Sparks from the Anvil.

By Dr. John D. Parker.

Snobbishness seems to be characteristic of eastern, more than of western, cities. Nothing indicates intelligence and moral character more than kindness and affability to strangers. Boston has been called the "City of Snobs," but all snobs do not live in Boston. John Fiske admitted that Boston had grown more intellectually than in the sweeter graces of life. A young author desired to publish a book into which he had put ten years of hard study, with his heart. Taking his precious manuscript, he repaired to an eastern publisher. After waiting the pleasure of the publisher a long time in the ante-room, the publisher came out of his office and passed by his caller, giving him a savage look. Then the publisher came to the inside of the railing near his caller, and bristling up like a porcupine, commenced a tirade at him in a loud, harsh voice: "Who are you? What is your name? Where did you come from? What is your business? What do you want to see me for? I am very busy." Yet this brutal man publishes religious books for Sunday-schools. This young author had made simply a business call, and not a social call. The Bible says, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Two boys were classmates in college, and excellent friends. One went into politics and became at last a United States Senator. The other became a clergyman and very useful. Happening to be in Washington, the clergyman thought he would call on his former classmate and talk over old times. So he called one evening and sent up his card, but the Senator declined to see him! A man was much elated by becoming a conductor. Seeing a lame man, walking with a cane, about to get on the cars, the conductor yelled out to this stranger: "Get on, Limp!" Soon one of the passengers told the conductor that this lame gentleman was the president of the railroad.

People who have studied the Indian question carefully say the Government makes a mistake in planting Indian schools in the East. They claim that Indian schools should be located among the Indians. Educate an Indian boy in the East, and teach him a good trade, and what can he do? White people will not employ him, and his tribe have no use for his industrial training. Some educated Indians, when they graduate and return to their tribe, go back to their blankets. Once some philanthropist induced the Government to build one hundred and fifty small stone houses for the Osage Indians, to civilize them; but the Indians would camp beside the house and use it as a stable for their ponies in the winter. The writer knew a young Indian, a graduate of Carlisle and an excellent carpenter. He said the white people would not employ him, and he had outgrown his old companions. He was a scout in the United States army, but he had lost his Indian instincts, and could not follow the trail. If an Indian school is located in the midst of the tribe, the whole tribe feel the influence of the school, and the graduates of the school, when they return to the tribe, do not find such an awful gulf between them and their former comrades. To warm a house with a stove we do not put the stove at a distance from the house, and try to convey the heat to the house, but we put the stove in the house.

Men are not responsible for the storms of life, but for the preparation they have made to weather the gale, and for their actions during the storm. How many a ship has been lost because the instruments and charts have not

been carefully examined. How many a man has been shipwrecked in life because he has not prepared himself to weather a gale. It is easy sailing when the sun shines and the skies are propitious. But if men sleep during pleasant weather, and do not prepare for stormy weather, there is great danger that some unseen storm will come and wreck them.



The true soul is greater than its environments. Of two graduates of the same college, it was said, "On one his Alma Mater cast luster, but the other cast luster on his Alma Mater." Some people are always disparaging their town where they live. Christ lived in Nazareth thirty years, but we have no record that he ever sighed because no great philosopher, or poet, or painter, or sculptor lived there. As far as we know, he never expressed any regrets because Nazareth did not possess any public library, or gallery of arts. His life was simple and humble. He worked diligently at his trade and was subject to his parents. But the time came at last for him to enter upon his public ministry, and he went up into the desk of the synagogue one Sabbath and spoke gracious words to his neighbors that made them marvel. And if they had profited by them, Nazareth would probably have become the Mother City to the Christian Church instead of Antioch. How many thousands of Christian pilgrims have gone long journeys to see the little town of Nazareth where Christ lived so long. Paul made Tarsus memorable, and Aristotle made Stageira famous. Seven cities claimed to be the birth-place of Homer. Let us have a noble contentment with this world, not being conformed to it, and let us make the home or town, however humble, where we live better. A literary man, who had gained a great reputation in letters, when asked where he lived, replied, "I stop in such a place, but I live in the Republic of Letters." When an astronomer was told not to devote so much time to the stars, but get ready to go to heaven, he replied that he "was on his way to heaven, but he was taking the stars on his journey." There can be no question that a man who understands the factors of the present life the best, and has a noble contentment on earth, will understand heaven better, and be more blessed when he arrives in his heavenly home.

Acorns from Three Oaks.

Aloha.

Oberlin's Battle.

Oberlin's battle has been for equal rights for the black man, for the largest and noblest education for woman, for lips clean from tobacco and rum on the part of those who would best serve their fellow-men. Now her sons and daughters are struggling in all loyalty and honor to meet the challenge of the great Standard Oil magnate. A useful half-million will be added to her meagre endowment if thirty-nine thousand dollars are added to the subscription by the close of the year. As the New Year Day is a business holiday and the report is not made up until January 2d, I suppose a New Year morning pledge, if telegraphed, might count. But a December 31st gift or pledge is better. The dear California home missionary who sent a ready dollar has done what he could. In heaven's eyes it may be more than Mr. Rockefeller's two hundred thousand. We are not the judges. How glad we are that we are not judges of our brethren. The momentum of thirty thousand dollars pledged the last week, in small sums, shows that the Oberlin army is moving. We can imagine the alert

President, in figure, complexion, color of eyes and hair, much like his great predecessor Finney, holding the interested audience of trustees, faculty, townspeople, students, in that grand old church where President Finney's prayers brought down God's rain. That was a clear answer to prayer—in our life thought the clearest miracle we ever knew. And in this moment of weariness, of anything but exhilaration, because my puny prayers are part of a great cloud of prayer, I have hope of a blessing at these sacred Oberlin altars on New Year's eve. Not a boastful hope of a brilliant financial scoop of Mr. Rockefeller's bags of gold. No! It may even be that to almost reach the mark and fail will open up a better way to support a college than this plan. For I hear the groaning of pastors and of secretaries that such raids as Dr. Pearson and Mr. Rockefeller are making on the sources of benevolence make many good causes go bare. I cannot adjure others to give. But for the moment all other causes are obscured and I breathe through the columns of our beloved Pacific with ardent wishes for a "Happy New Year" for all, a hope that God's great school of the prophets in Oberlin may be prospered.

The Sunday-School.

BY REV. F. B. PERKINS.

The Promise Fulfilled. (Acts ii: 1-11.)

Lesson II January 12, 1902.

Some critic, whose name I cannot recall, has noted the frequency with which the opening scene in Shakespeare's dramas foreshadows its dominant spirit and motives. Recall, e. g., how the tragedy of Macbeth is introduced (Act I, Scene 1). The Book of Acts "is constructed upon similar lines of literary genius, if we may be allowed the expression. Power it is key-note. It chronicles, as we have already observed, the continued doings and teachings of him who is "the Power (*dynamis, dynamo, dynamite*) of God, and the Wisdom of God." Not only so, but it makes us aware at the outset of the changed conditions under which this personal agency is thenceforward to be exercised; "through the Holy Spirit," operating in human agents, with a directness and distinctness unparalleled in the earlier ages, and the connecting link between the two stages is that "promise of the Father," which the risen Savior again renews on the eve of his being "received up." With that bright hope our study closed: its realization is our present concern.

Waiting for the Promise of the Father.

Ten days have intervened between the ascension and Pentecost, spent, so the record states, in Jerusalem, at the headquarters of the apostolic band, in the various offices of prayer. In these occupations the Apostles were joined by others similarly minded, both men and women.

We are not to conclude that all of that time was devoted to public assemblies, nor that all of its occupations were prayer, in the strictest sense. The term describing their life is general, and is to be understood as we do the phrase, "A meeting of the General Association," or a protracted meeting. Specific prayer, both individual and collective, certainly was a prominent feature. But so, we have reason to believe, were personal and social study of their sacred Scriptures, interchange of views respecting the words of prophets, interpretations of sacrificial rites, tender memories of their beloved Master and of his teachings, questionings as to the import of that baptism in the Holy Spirit for which they were waiting. Matters of practical detail also engaged their attention, such as the election of Matthias to the vacant apos-

tleship. No, those were not idle days nor benumbing to spiritual sensibilities. They were days of tremendous activity, during which intellectual apprehensions of truth greatly enlarged, and characters received a mighty impulse heavenward. The disciples grew in those days, beyond all their past, in the knowledge and grace of our Lord Jesus Christ, not that in either of these respects they were perfected—their minds wholly freed from error or their characters from weakness. But there had been growth through devout study, and a preparation for further divine disclosures—the condition under which God is wont to meet us, and advance our spiritual education. So they approached the day of Pentecost—the first harvest festival and also the memorial of Sinai and the giving of the law to their ancestors.

* * *

The dawning of that day of Pentecost found those who were to be the leaders in the new order of things in their usual meeting place, their numbers now augmented to 120—the fruit we may suppose of interest called out by those Bible studies, conferences and prayer.

Outside that upper room also the preparation was complete. In addition to its own inhabitants, the city was thronged with thousands upon thousands of those intent upon the solemnities of the occasion. From the entire circuit of countries bordering the Mediterranean sea, from Rome on the west to Persia on the east, from Phrygia on the north to Egypt on the south, the omnipotent Jew and Jewish proselyte had poured into Jerusalem for its sacred feasts. The agents were ready, and so was their work; its subjects and its material. That upper room was the power house whence was to issue a force, viewless as the electric current; but, like that, mightier than all the armies of imperial Rome, transforming character through unnumbered centuries, changing the whole spirit and face of society and create a world wherein all things should become new.

Yet how inconspicuous the beginnings of this movement were! How humble the agents! Lost, almost absolutely lost, amid the multitudes which thronged Jerusalem! But so God is wont to work. So Christianity was cradled at Bethlehem. So the great Reformation of the sixteenth century began. So American civilization stepped from a crazy shallop upon the rock-bound, desolate coast of New England. So the Christian Endeavor movement was born in obscurity. No, it is not safe to limit the energy of an enterprise, or the sphere a man is to fill, by the humbleness of his origin.

The Coming of the Power.

Suddenly it came: heralded by a sound like a tornado—not a wind, but *like* it—accompanied by an agitation like that caused by an earthquake, and by what seemed lambent flames, which touched and rested upon each upturned forehead. Its further effect was no less marked. An impulse of worship seized them. Another wonder! For, as they spoke, it was not in the languages hitherto familiar to them, but in all that congeries of tongues which prevailed throughout the widespread Roman Empire—for there were many such—and which were represented among the worshipers there gathered in Jerusalem.

* * *

What did it all mean? That was the question which the people from the streets asked, who, hearing the sound, and rushing into that upper room, beheld the illuminated countenances and listened to the ecstatic utterances of the disciples (not senseless babblings, but intelligible speech): "How hear we every man in our own tongues wherein we were born, speaking in them

the mighty works of God?" What did it mean? It meant the fulfillment of the promise of the Father. It meant the putting forth of the energy of the personal Jesus through the Holy Spirit; a new revelation of God; not a development from beneath, but a gift, coming down from heaven. An illusion? No, a literal, objective fact. A miracle? Yes, why not? A natural event? Equally, yes; from the standpoint of Christ, the Power of God. A miracle, in the technical sense, from the grade of ordinary human life; as wireless telegraphy would be to that of a horse. But as natural for him who is the very image of the divine substance as Marconi's harnessing of the electric current and its employment in the transmission of thought. Indeed, it would have been in the highest degree unnatural and monstrous for God's Incarnate Son not to control the so-called forces of nature.

* * *

But did these fill out the promise of the Father? So far from this, they were but auxiliary to the main design of God in the baptism of the Holy Spirit, secondary in importance and temporary in duration. The sound as of a mighty wind, and the tongues like as of fire, had ceased before the awe-struck company poured forth again into the street; and the diverse speech served but for a temporary need, was seldom exercised, and did not outlast the apostolic age.

It ceased because the need for it ceased, so soon as from among the representatives of those tongues converts to the new faith had been won, able to testify, each for his own, to the wonderful works of God. Still less is such a device needed, now that a polyglot press has put the story of redemption before those speaking any of four hundred different languages and dialects.

Infinitely more important, and vital to the work they had to do for Jesus, was the change wrought by the Holy Spirit within the disciples, in character and conscious relationships: (1) that wholly new insight into their own Scriptures, and grasp upon its revelation of human redemption. Peter, e. g., could no more have spoken, previous to the study of that week and the baptism of that morning, as he did afterwards, than he could have expounded the philosophies of Plato or Aristotle. I recall in this connection an incident in the life of one of my children. She was naturally short-sighted, but how much so she never realized until the optician fitted her with glasses. Then suddenly she exclaimed: "Why, I see the mountains." Peter's experience was analogous. It was not until the coming of the Spirit cleared his sight that the light of the knowledge of the glory of God in the face of Jesus Christ "dawned upon him." (2) With this there also came the consciousness of having "the mind of Christ" upon the great matters of human redemption. After this the apostles not only had it, but knew that they had it—a very important addition. (3) There was also a growing recognition of the indwelling Spirit as the ultimate source of efficiency, a more intimate co-operation with his methods, and a more frank avowal of their own dependence upon him. (4) The promise of the Father, in its fulfillment, was also attended by a sense of authority in the disciples' witness for Jesus. They were speaking of that which they *knew*; they were testifying of that they *had seen*. (5) And so, as a general result, there was the free, glad, persuasive life which gave them favor among all the people and brought to their fellowship daily those that were saved.

Such as these were the vital, substantial, permanent elements in that endowment of power which came with the Holy Spirit, and in the might of which the witnesses of Jesus went forth to their testimony in Jerusalem, and in all Judea and Samaria, and "unto the uttermost part of the earth."

Is this baptism in the Holy Spirit a fact in the twentieth century, as it was in the first? And is a similar endowment of power still the essential condition of successful witness-bearing?

The question is practically answered by another: What was there in equipment for our Lord's first witnesses which is not also a present need? If the demands are alike, so, we may conclude, are the divine provisions for supply. And that they are thus linked together, all God's master-workmen join to affirm. It is the man behind the sermon, as Bishop Brooks was wont to affirm, who gives it power, a fact of which he himself was a conspicuous illustration. It is character that draws. There must, moreover, be such conscious co-operation with the Holy Spirit. The men whose experience can voice itself in such phrase as this, "It seemeth good to the Holy Spirit and to us," will evermore wield His power.

The Witness and Its Reception.

Those first utterances were not intentionally for the people. They would rather seem to have been the unstudied expression of the disciples' own ecstatic emotions. But as, from looks and words, they found themselves understood, other elements entered in. With generous desire to share with others the gladness of their new-born joys, they would turn, one and another, to those who gathered round them, striving—

"* * * to show to all around
What a dear Savior they had found."

And so the circles multiplied, and the message spread. They were drawn into their first Christian work precisely as many a young convert is, speaking out at first because he can not help it; more as a testimony to his beloved Lord than as a means of helping others, until the thought of what these unsaved souls are missing fills him with pity, and a mighty impulse to help.

Amazement was the first effect observable in that Pentecostal assemblage, just such a wonder as always takes possession of those who witness some inexplicable marvel; as one, e. g., might for the first time watch the working of a rotary printing-press. What does it all mean? the people ask, with puzzled, awe-struck faces. Others flippantly turn away with the single comment—"Drunk!" To them it was a huge joke, and nothing more. And this, too, is a ready resort with minds of a certain class.

That is the way in which a majority of people are wont to treat things they cannot understand. They give them up as unreal and inconceivable, or else they attempt to make ridicule serve the purpose of argument; so the celebrated Dr. Lardner made sport of the project of crossing the ocean in a steamship, at the very time when one was making its pioneer trip. So people are prone to discredit revivals of religion. And so almost every worthy project has been assailed in its infancy. But the man who *knows* can stand unabashed, as Peter did, fling back the ungenerous sneer and demonstrate, by incontestable reasoning, or by appeal to conscience, the truth maligned. And so the foundation shall be laid for the assurance that who soever shall call upon the name of the Lord shall be saved.

Are we such witnesses for Jesus? Have we received the Holy Spirit since we believed? Have these closer relations filled our hearts with exuberant joy in the Lord, and with a passion for saving men? Have the mysteries of grace been illuminated in our minds by a tender radiance hitherto unrealized? Are we made bold and persuasive in word and life thereby? God prepare us for a new descent of power, that we may so testify that the Word of the Lord may have free course and be glorified!

Christian Endeavor Service.

By Rev. J. H. Goodell.

Entering the Kingdom. (John iii : 1-8 ; v : 24.)

Topic for January 12, 1902:

Of the young people among whom these notes circulate there will be three classes. Some will cross over into the new year with no special thoughtfulness as to whether they are or are not members of the kingdom of God. They will be so occupied with the pressing matters which claim their attention that they will not think of taking any time to seriously consider the question. The old year will go and the new year come, and they will sweep on with the current. Others will not pass this time-mark without a pause and a reflection, and a twinge, perhaps. Some word, like an arrow, will be unusually suggestive. That inner touch upon the soul which no man hears or feels or can describe, will start queries to which the mind has been unaccustomed. As plainly and suddenly and unexpectedly as if thundered from the sky, the question will make its way to the most sensitive part of the soul, "Am I really a member of the kingdom of Jesus Christ?"

* * *

Out of these and from other sources will come a third class of young people, who will earnestly wish to begin this year, and go on through all years, as safe and loyal subjects of this Eternal King. Many of these will not say a word about this desire to anybody—parent, pastor or friend. Over and over in their own minds, silent and solitary, they will think and discuss, and doubt and resolve. A few will come to the light of clear decision; but many will grow into the shadows, live in an uncertainty, become weary of the quest and whirl unchanged into another year of life, as the moon turns itself into the darkness and disappears. What a pity! So near to the experience of a delightful year with this unrivaled King and unequaled Friend!

* * *

To such, as from an unknown friend whose heart yearns over every young soul who is crossing over this silent battlefield, these words are sent. My first word is that this is the battlefield of excuses. As the Leonids or the showers of meteors are expected in the November sky, so be ready for troop upon troop of excuses about the first of January, if you are seriously asking the way into the Kingdom of God. Your first step towards defeat will be any discussion of them, whatever. Joshua lost Ai and thousands of his army, and was turned back disastrously, because he held any consultation with the plausible, deceptive, disguised and lying emissaries from the enemy, with whom he had nothing to do but to defeat them. *Absolute refusal* to think over, or discuss, or listen to, any kind of excuse for delay or postponement in entering this Kingdom, is the first step toward victory.

* * *

The next is holding an exclusive ear to the instruction from Jesus Christ, the King. Shut yourself up with him for a season. This does not mean, necessarily, in a room or some secluded spot. But it does mean that you take the simple, single passage of these words of our Savior, like his interview with Nicodemus, and hold your mind to it as to Jesus telling you the way, and talk in return to him in prayer, as you might ask him if you saw his face and heard his voice. Do this all the time, whether in the privacy of your own room, out upon the street, at your work, or wherever it may be; the moment your mind reverts to the question at all, return to the single

passage and your prayer over it, until the light begins to brighten and the path seems to lead from you to the very side of your King. Talking with too many people, however good their intention, and even reading too much of the Bible, may be confusing when the crisis is at hand. These fifteen verses in the third chapter of John are enough to settle the question for every kind of mind.

* * *

Just three essential truths are sufficient. First, to enter the Kingdom you need life, not teaching. The world is full of instruction which says, "Add this to that and the other thing, and so on, and you need have no fear; you will find yourself in the Kingdom." But Jesus told "the teacher of Israel" that new life was the entering step into the Kingdom of God. Hold on to that in spite of a thousand teachers and myriads of friends whispering into your ear. Not a new experience, or a changed career, or a better record, but a new principle which shall be the source and power of a new experience and a new career. Wherever or however you discover some other one holding out to you a different counsel, let your eye see Jesus holding out to you this passage: "Except a man be born anew, he cannot see the Kingdom of God."

* * *

Then, hold yourself to the statement that this life is given by the Spirit of God. It is nothing you have anything to do with, more than you have with the direction or source of the wind, as Jesus told this ruler of the Jews, except to keep the channels open for that life to enter into your soul. Man has nothing else to do with life in any realm. He can make the conditions inviting, and that is all. Ask God for life, and be sincere and cooperative about it, and it will come from no source but God himself. Hold on to that affirmation of Jesus and let the evidence of your change come as it may, but look around among the teachings of the King to learn the truth and the service of his Kingdom.

* * *

The third majestic truth of this interview is that God is waiting to give that life to every one putting himself in the way of it. That is what Jesus came to earth to do. However much more there may be in his life here on the earth, and however much men may differ as to the reason and the significance of his life and death, there is no doubt on this point, and we do not need anything else for entrance into his Kingdom; Jesus was "lifted up" that this life might be born in you the moment you give yourself to God that he may accomplish it. These words of Jesus were spoken as they were that you might believe what he said and act upon it, and not watch your feelings and hunt yourself over for evidences. You cannot go to God sincerely without entering his kingdom. Live with God in your tastes and purposes and you will be in his Kingdom, whether you know when you passed the gateway or not.

Twenty-first Annual State Convention.

The twenty-first annual State Convention of the Young Men's Christian Associations of California will be held in Pasadena, February 6th to 9th, 1902. Pastors and laymen from other cities having no Associations will be welcomed as corresponding delegates. Railroads grant one and one-third fare on the usual certificate plan. This will be the best season of the year for a trip to Pasadena. For information, address W. M. Parsons, Y. M. C. A. Building, San Francisco, or any local Y. M. C. A. Secretary.

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Smyrna.

BY SUSAN MERRILL FARNAM.

What a bright, brave set of people the missionaries are! Educated, cultivated, progressive, enthusiastic, devoted, one cannot find anywhere a class of men and women who come nearer one's ideal than here. If a person who "does not believe in foreign missions," and who considers a missionary a second or third rate individual, could spend a few days among them, if he were not converted it would be owing simply to his own stupidity.

In our goings to and fro and wanderings up and down on the earth, it chanced that we alighted for two or three days in the city of Smyrna. Here, without any previous acquaintance, or planning, and with no bond but the strong one of a mutual love for the missionary cause, we were taken at once into the heart and home of a missionary by Miss Bartlett of the Huntington kindergarten, and the days we spent there will always be remembered as red-letter ones.

The grave of the martyr Polycarp is at Smyrna. Polycarp was a pupil of the Apostle John and a teacher of Ireneus. His grave is on a high hill overlooking the city and the surrounding country. It is close to the stadium where he was burned in 155 or 160 A. D., and is acknowledged to be authentic. The Turks own it now and have built a cenotaph over it, and count him one of their saints, under the name of Josef. They keep a green turban wound around his head-stone, thus signifying to the world that he was a good Mahometan, although he died some four hundred years before Mahomet was born.

We spent one delightful day at Ephesus, a description of which deserves a column by itself. The great pleasure of our stay at Smyrna, however, was in visiting the mission schools and the Collegiate Institute of the A. B. C. F. M., and in making the acquaintance of the teachers and the faculty. At the girls' school there were one hundred and fifty pupils. We met them at morning prayers, and had the opportunity of seeing them all together. They seemed such a bright, happy, earnest company. There is a flourishing society of King's Daughters in the school. They publish a paper called "Light in the East," and its motto is, "Walk as children of the light." They support a girl in a mission school in India and maintain a free bed in Dr. Bolton's hospital in Smyrna, besides other benevolent work.

The principal, Miss McCallum, was absent in America, but the affairs of the school were being successfully carried on by Miss Pohl, Miss Mills and Miss Platt, with several assistants, among whom were Miss Garabedian and Julia and Photika, formerly of the Broosa school. We dined and passed a social evening with these young missionaries in their own private homelike apartments,

and this is how we learned that one of them is a fine singer, one an enthusiastic archaeologist, and one a gifted artist, and that all these talents are consecrated to the Master and used for the furtherance of his kingdom.

The Collegiate Institute for boys numbered one hundred and ninety-eight—more than ever before—and there was scarcely room to seat them all. Since then the number has increased. We attended prayers one morning in the chapel and visited the Bible class for seniors taught by Mr. McNaughton, who was then taking the advanced pupils along the journeys of St. Paul, and we felt it would be a privilege to join them in these studies under so competent a teacher, and to go with them over the very ground where St. Paul walked and taught and fought the beasts of idolatry.

Mr. Bartlett, the senior missionary of this station, was absent on a tour and we did not meet him. Mr. McLaughlin, the President of the college, and Mr. McNaughton are old college chums, and are now associated in mission work. They are ably assisted by Mr. and Mrs. Caldwell and several masters. In all these schools the Bible is taught daily. It is not put away on the library shelf, but is a part of the curriculum. If a boy wishes to become a member of this school, whether he be Jew or Mohammedan, two points are insisted on; viz., that he shall attend morning prayers and daily Bible study.

The kindergarten here is a perpetual delight, not only to the little ones, but to the teachers and friends. One of the brightest, happiest appearing ones of the group is a deaf and dumb boy. Miss Bartlett told us that when he first came to school he had a dreadful temper, and his fits of anger were uncontrollable. One day, after having exhausted all other means of making him obey, she had the Kawass take him home, and the thought of not being allowed to come to school any more was such a dreadful punishment to him that he begged to come back, since which time she has had no more trouble with him.

She told us of one family which she visited, where the father, after his rent was paid, had two dollars a week to support himself and wife and three children. By close economy they managed to save enough to pay the small tuition necessary for one child; but another, a very bright little girl, wanted to go, and cried every morning because she could not. At last Miss Bartlett invited her to come as a guest for a day or two, and such a happy little thing as she was. We saw her there, and a kind-hearted tourist friend left the money for a year and tuition, so one child was made the happier for the visit.

We were present at one of the weekly prayer-meetings of the native women, which was held in Miss Bartlett's dining-room. There were some twenty-four women present; two or three were young women with little children, but most were older and some quite old. Miss Bartlett said there was scarcely one of them that had not some special load of sorrow or trial to bear, which we could well believe as we looked into their care-worn faces. And for them there seemed but one message—the sympathy of Christ.

They did not understand our language or we theirs, but Miss Bartlett turned English into Turkish and we felt sure, as we spoke to them that we were all one in Christ Jesus.

The Armenian pastor, Rev. Hagop Tashjian, is a man who truly bears the griefs and carries the sorrows of his people. He is a most intelligent, kind-hearted man, and they come to him with all their troubles, and consult him in all their business affairs. They trust him, and there are not many around them that they can trust.

The face of the Bible woman is an inspiration. The

late Mrs. Bartlett was the means of her conversion, and of her coming to Smyrna. She has labored here for some years. She took us to see some of the khans where she visits, and they were a revelation as to how some people live. A khan is a square court, surrounded by buildings on four sides, in this case, with what are called dwellings.—miserable one-story shanties they were, where one family occupies one room only, and sometimes there were seven children in one family. There were forty families living within this court. The court was not paved and the drainage was imperfect, if, indeed, there was any at all. The mud was deep from a late rain, and near the part where the sinks were the stench was intolerable. A child in an adjoining hovel had been ill a year. How could it ever get a life-giving breath of pure air. Another khan was smaller, had a paved court and was more tolerable. These khans are owned by the Armenian community and are rent free to the poor.

These mission schools and colleges that dot the Sultan's dominion, both in Europe and Asia, are bright spots in the outlook for the future, where the sun shines, darkness is dispelled, and the light that is being shed abroad through these schools shall one day shine forth, and ignorance, and shadow, and filth, and degradation, and false religions, shall flee away. May God hasten the day!

New Year's Greeting.

To the auxiliaries of the Southern Branch a New Year's Greeting! The officers of the Branch are looking to you, their constituency, to make good each its aim towards the \$2,500 total for this Branch year. The Treasurer's books stand to date, \$1,140.74 received; the Young People's Department, \$99.50; the Children's Department, \$163.39; and \$161.40 is "special," not counting on our \$2,500 needed.

The W. B. M. P. has just issued its annual report. A copy will be sent to each auxiliary. The object before us, for our aim, now stand as follows: Africa, Zulu Mission, Mrs. J. C. Dorland, \$250; Japan, Kyoto, Miss M. F. Denton, \$250, and Doshisha Girls' School, \$250; India, Madura, Education, School Work, \$260, and scholarships, \$15 each, \$90; Micronesia, Kusaie, Miss L. E. Wilson, \$100; China, Foochow, Inghok, \$301.50. The Young People's Department, Miss Aurelia Harwood, Ontario, Superintendent: Japan, Doshisha, salary of a native teacher, \$100; India, Madura, six scholarships, \$15 each, \$90; Turkey, Brousa, three scholarships, \$37.50 each, \$112.50; China, Foochow, Inghok, \$100. Children's Department, Mrs. L. P. Watson, Ontario, Superintendent: Turkey, Brousa, Mrs. T. A. Baldwin's salary, \$396; Micronesia Navy, \$100. Total for the year, \$2,500.

For the A. B. C. F. M. Almanac for 1902, send to Mrs. A. C. Blaikie, Ontario, ten cents each. She has also a copy of each of the three books prepared as helps for the Uniform Study of Missions for 1902. These are to be loaned as needed. Write to her about them.

The annual meeting of the Branch comes this year at Santa Ana, early in April. Let auxiliaries plan to be represented there, and to have a good report of results of the year in the Secretary's hands early.

Let us earnestly bear in mind the "Prayer Hour," from 5 to 6 o'clock Sunday evenings, when all together we may bow before the "mercy seat" for our work and workers abroad.

"Year by year and sun by sun,
Grows the work by Christ begun;
Life by life, and soul by soul,
Hasten the bright millennial goal;
Land by land and sea by sea
Yields the shout of victory."

Redlands.

Mrs. J. H. Williams.

Oregon Letter.

By George H. Himes.

The Men's Club of the Oregon City church is doing a good work. It was organized several months ago, and meetings have been held monthly since. The organization is managed by an executive committee, of which the pastor is a member. The Ladies' Aid Society co-operates by providing the supper which precedes every meeting. The membership is composed of many of the best and most influential men in the city, and a number of them are not connected with any church. Among the members are a few from other churches, and they must come of their own free will. At the November meeting, Congressman Thomas H. Tongue gave the principal address, and last Monday Governor T. T. Geer was the orator of the evening, his subject being "Good Government." Other speakers followed briefly in happy vein, and the evening was most happily spent. At the supper one hundred plates were laid.

The benevolences of the church are looking up, and the outlook along all lines is growing continually more hopeful. The Saturday Young Ladies' Club have raised nearly \$200 for the year.

The membership of the Portland Y. M. C. A. is now 1,300. The new addition to the building is completed and ready for occupancy. The Association has an excellent equipment now, and it has come to be recognized as one of the most useful institutions in the city. Its work is aggressive along all lines which go to build up the best Christian manhood.

The Y. M. C. A. of Salem has secured a building at last at a cost of \$7,000, and it was formally opened on the 11th inst. The building is a brick, three-story, and stands on the corner of one of the principal streets. The ground floor is available for offices and store-rooms, while the Association has ample room for all purposes in the second and third floors. The Secretary is Mr. John Fechter, Jr., a graduate of the Chicago Y. M. C. A. training school, and has now been in charge of the work since September of last year. He is a practical, wide-awake man, and has the confidence of the community.

This city has recently been honored with a visit from the renowned Christian gentleman, Gen. O. O. Howard. He came to visit his daughter, Mrs. James A. Gray, whose husband is a son of Wm. H. Gray, who came to Oregon in 1836 with Dr. Marcus Whitman. During his stay Gen. Howard gave an address on the "Power of Small Things," which was most helpful and suggestive.

Professors Lyman and Fletcher, of Pacific University, supplied the church there last Sunday. The purpose of the church is to have services regularly every Sunday.

Rev. Ellis W. Dixon, a pioneer minister of the Pacific Northwest, who rendered good service in his prime, in both Methodist and Congregational churches, has for a number of years been unable to do active work, owing to advancing age and ill health. With a hope that a change may benefit him, he left Forest Grove during the past week for California, to visit a daughter.

The annual city election of Ashland, Oregon, took place the 17th inst. The main issue was the liquor question, the citizens being divided into license and anti-license parties. Anti-license won last year by a narrow majority. This year the license party elected the Mayor and two councilmen from the first ward, one for a short and one for a long term. The anti-license party elected councilmen from the second and third wards, with two hold-over councilmen from these wards. As the matter now stands there are four members of the council who were chosen on the anti-license ticket, and two councilmen and the Mayor on the license ticket. As

a town Ashland has been very prosperous during the past year. Ninety-three new buildings have been erected and thirty-one repaired, at an expense of \$118,315. In all respects there has been more business done than in any previous year of its history; so that it cannot be said truthfully that the failure to have the open saloon was a public detriment.

Inland Empire Letter.

By *Iorwerth*.

The ordination of Rev. J. C. MacInnes took place at Cheney, Dec. 12th. Rev. G. R. Wallace, D.D., Spokane, preached the sermon; Superintendent Scudder offered the prayer of ordination; other parts taken by Revs. Mason, Rice, Whitham, Painter, Krause and Barker. The paper presented by Mr. MacInnes was strong, comprehensive and luminous, and the examination was eminently satisfactory.

Superintendent Scudder has visited a large number of the Eastern Washington and Northern Idaho churches during the last three weeks, carrying new hope and courage wherever he goes. The pastorless churches of Sprague, Endicott and Farmington have been blessed by his kindly words and wise counsel. He has also visited Deer Park, Pataha, Hillyard, Pleasant Prairie, Trent, Kellog, Wardner, Wallace, Mullan, and other places. Preparations are being made for parsonages at Rosalia and Deer Park.

Sunday, Dec. 15th, was a great day for the new church at Mullan, Idaho. The pastor, Rev. Edmund Owen, and the people, have labored incessantly since the organization of the church to materialize what they now enjoy. On the above date a new, tasty and commodious church edifice was dedicated under most favorable auspices. The main building is 24x40, with lecture room 18x20, with triple folding doors, and a vestibule 8x8. There is a graceful tower 45 feet high from the floor-line. The building is an ornament to the town and the location—a gift of Grenough & Larsen, mine owners—is central and accessible. The building and furnishings have cost over \$1,600. On Sunday afternoon there was a communion service, Dr. Kingsbury, Rev. Samuel Greene and Rev. J. Edwards participating.

In the evening, following an excellent Christian Endeavor meeting, the dedicatory service was held. After the choir had sung an anthem worthy of a city church choir, the pastor led in responsive reading. Rev. Samuel Greene led in prayer. This was followed by Rev. W. W. Scudder, Jr., placing on the wall an artistic chart indicating a deficit of \$320. He soon showed himself a master in making people "dig out," and in about thirty-five minutes all was provided for. Dr. Kingsbury gave substantial evidence of his continued interest in the work. The dedicatory sermon was preached by Dr. J. D. Kingsbury, on "Who Is My Neighbor?" It was both a vigorous and tender presentation of the universal brotherhood of man. The dedicatory prayer was offered by Rev. J. Edwards, and benediction by Rev. W. W. Scudder. The building was crowded and the interest intense. All the officers have done heroic work and the people of the town generally have responded generously, and all rejoice in what has been accomplished, and in the promise for the future.

Any home missionary not having read "Sky Pilot," and wishing to do, so at the same time willing to pay postage thereon, may learn how this may be accomplished by applying to Rev. H. H. Wikoff, Congregational Rooms, San Francisco.

Church News.

Northern California.

Santa Cruz.—Sunday, December 22d was a good day in the Santa Cruz church, 29 persons being welcomed into fellowship, of which 23 came on confession of faith. A baptismal service for infants was held, also.

San Lorenzo.—At a recent sale and entertainment the King's Daughters of the San Lorenzo Union church, under the efficient management of their leader, Miss Amelia Hall, cleared \$145. The proceeds are to go for the purchase of a new carpet for the church.

Rio Vista.—Rio Vista had a delightful Christmas festival for the Sunday-school on Christmas eve. The cantata of the "Charmed Garden" was rendered; the pastor and his wife were very kindly remembered in the gifts; and the decorations of the church were elaborate and beautiful.

Petaluma.—The new parsonage of the Petaluma church was occupied by the pastor and his family Saturday, December 21st; its completion finishes the building activity of this church. In the last twelve months a church building costing ten thousand dollars has been erected, free of debt, and this home for the pastor at a total cost of \$3,700, of which \$600 was loaned by the Church Building Society. The house is situated one block from the church, corner of Keller and A streets. It is colonial style, two stories, and contains eight rooms. The architect was assisted by Mrs. Goodell, the former pastor's wife, in planning its interior, and the result is one of the best arranged houses in this city; every house-keeper is delighted with it. The thanks of the church are due to Deacon Case, whose generosity made the church's possession of this home possible. Sunday evening, December 22d, the chorus choir, which has only been organized four months, rendered Farmer's Mass in B flat to a large and appreciative congregation. A specialty is being made of the Sunday evening music, and it is hoped to organize an orchestra to help in this service and the Sunday-school. The Sunday-school is prosperous, with almost double the attendance of a year ago; the congregations at the morning service are large, and the prayer-meetings are growing. It is proposed to revive the missionary concerts in 1902, and to this end a program is being prepared, giving one evening a month. A new furnace is being put into the church at a cost of \$285, which will heat the whole building. The Ladies' Aid and the Mayflower Societies have purchased the heavy furniture, range, dining-room articles, bedsteads, etc., for the parsonage. This is one of the older of the California churches, but in spite of its forty-seven years it looks to the future with hopeful eyes and youthful courage, girding itself for a good fight with the enemies of the Lord Christ.

Southern California.

Sierra Madre.—Rev. Chas. Rich, reported as from Portland, Me., has supplied this church for the last two Sabbaths.

Los Angeles, East.—Rev. J. B. Orr of San Francisco begins a series of evangelistic meetings with this church Sunday, Dec. 29th.

Barstow.—This church, at a railroad station on the Mohave desert, has good audiences on Sunday evenings in its newly built church. It has nineteen members and more in sight. Christmas was celebrated with an attractive program and a crowded house.

Los Angeles, First.—The last mid-week meeting of the year is to be held on Tuesday night instead of Wednesday. It begins at 9 o'clock with a memorial service for members who have died during the year, and continues till midnight as a watch-night service.

Los Angeles, Plymouth.—The children of Plymouth Sunday-school entertained some of the little folks from the Bethlehem Institutional church on Christmas eve. After a short program, gifts were distributed from a well-laden tree, and the evening made one to be long remembered by the little ones of both churches.

Los Angeles, Vernon.—Miss Wilhelmina L. Armstrong addressed the congregation Sunday morning, Dec. 22d, on "The Way of a Pilgrim," and the picture of her pilgrim life among the Hindoos was fascinating both to old and young. To the pastor, her experiences seem to be among the most wonderful in modern missions. She proposes to return soon to her mission field and hopes to spend the remainder of her life in India.

Los Angeles, Bethlehem.—This church enters upon another new movement—a men's prayer-meeting. The first meeting was Friday, Dec. 20th, at the Men's Hotel, which is managed under the auspices of the church. Mrs. Bradley's night school, in which men and women are taught to read English, is open Tuesday and Thursday evenings and the attendance increases every week. Rev. Mr. Bartlett's Monday evening illustrated lectures for young men still continue. The subject for Dec. 30th is "The Cities of England." Add to the exercises already named the religious services of Sunday and Wednesday evening, and we have open church every evening of the week but one.

Washington

Spokane, Westminster Church.—The annual meeting showed marked progress during the year. A floating debt of several thousand dollars, which had embarrassed the church during almost ten years, was announced paid. The congregations have been the largest in the history of the church. The people are perfectly united and prepared for a large forward movement. A generous addition was made to the pastor's salary in recognition of his labors.

Married.

McCARTHY-HEIDE.—In Haywards, December 21, 1901, at the home of the bride's sister, Miss Sarah McCarthy of Haywards and Mr. Henry J. D. Heide of San Lorenzo, Cal., Rev. F. F. Pearse officiating.

Notice.

The annual meeting of the California Chinese Mission is appointed for 1:30 p. m. next Monday, at the Congregational headquarters. *W. C. Pond.*

Rev. F. B. Perkins, who has been a valuable contributor to *The Pacific* and whose notes on the Sunday-school lesson have been widely read and appreciated, has just left for San Diego, where he will stay for two or three months. We speak for him a warm welcome on the part of our brethren in the South. Mrs. Perkins accompanies him.

God robs us of our strength that we may rely on his might.

No race can be truly rich without righteousness.

How Longfellow Wrote His Best-known Poems.

I once wrote to the poet Longfellow, asking him to give me some account of the circumstances under which he wrote "The Bridge"—

"I stood on the bridge at midnight"—

A poem which an eminent English critic has called "the most sympathetic in this language." I received in return a cordial note from the poet, in which he said: "If you will come over and pass an evening with me, it will give me pleasure to tell you the history of the poem, and also of any of my poems that may interest you."

A few evenings later found me at the poet's door at his Cambridge home. He was then verging on seventy years, in the fullness of his experience and the ripeness of his fame. I paused at the door before ringing the bell. I rang, and was shown into a long hall-like room, dimly-lighted, in which was a broad table, antique furniture, and a tall colonial clock. The poet was there alone. He arose to meet me, and formed a striking and statuesque figure, with his kindly smile and long white hair and beard.

"And so you would like to know something about the first inspiration of some of my poems—what led me to write them?" he said, when we were seated. "Well, you are very kind."

"I will tell you first how I came to write the 'Psalm of Life.' I was a young man then. I well recall the time. It was a bright day and the trees were blooming, and I felt an impulse to write out my aim and purpose in the world. I wrote the poem and put it into my pocket. I wrote it for myself. I did not intend it for publication. Some months afterward I was asked for a poem by a popular magazine. I recalled my 'Psalm of Life,' I copied it, sent it to the periodical. It saw the light, took wings and flew over the world. There you may see it, written on a Japanese screen!"

He pointed to a high, richly ornamented screen that stood before a great fireplace. He added an anecdote that I have always regarded as a true picture of his soul.

"When I was in England I was honored by receiving an invitation from the queen. As I was leaving the palace yard my carriage was hindered by the crowd of vehicles. There came to the door of the coach a noble-looking English workingman.

"'Are you Professor Longfellow?' he said.

"I bowed.

"'May I ask, sir, if you wrote the "Psalm of Life?"'

"I answered that I did.

"Would you be willing, sir, to take a workingman by the hand?"

"I extended my hand to him; he clasped it, and never in my life have I received a compliment that gave me so much satisfaction."

"I wrote 'Excelsior,'" he continued, "after receiving a letter full of lofty sentiments from Charles Sumner, at Washington. In one of the sentences occurred the word, 'Excelsior.' As I dropped the letter that word again caught my eye. I turned over the letter, and wrote my poem. I wrote the 'Wreck of the Hesperus' because, after reading an account of the loss of a part of the Gloucester fishing fleet in an autumn storm, I met the words, 'Norman's woe.' I retired for the night after reading the report of the disaster, but the scene haunted me. I arose to write, and the poem came to me in whole stanzas."

"The clock in the corner of the room," he went on, "is not the one to which I refer in my 'Old Clock on the Stair.' That clock stood in the country house of my father-in-law at Pittsfield, among the Berkshire Hills.

The great clock in the room was beating the air in the shadows as he spoke. I could seem to hear it say—

"Toujours—jamais!
Jamais—toujours!"

It was these words by a French author that had suggested to him the solemn refrain:

"Never—forever!"
"Forever—never"

"Excelsior" had been set to popular music by the Hutchinsons, when the poet met one evening the minstrel family after a concert in Boston Music Hall. "I have," he said, "another poem which I will send to you." He did so. It was the first copy of the "Old Clock on the Stairs." One of the family set the words to music.

"My poem entitled 'The Bridge,'" he said, in effect, "was written in sorrow, which made me feel for the loneliness of others. I was a widower at the time, and I used sometimes to go over the bridge to Boston evenings to meet friends, and to return near midnight by the same way. The way was silent, save here and there a belated footstep. The sea rose and fell among the wooden piers, and there was a great furnace on the Brighton hills whose red light was reflected by the waves. It was on such a late solitary walk that the spirit of the poem came upon me. The bridge has been greatly altered, but the place of it is the same."—Hezekiah Butterworth.

Growth of Christianity in Japan.

The best way to indicate the growth of Christianity is to note the growth of the personal influence of Christ. In the beginning of the last century he was, to most of the world, a remote historical personage. Missionary work was practically unknown. William Carey and Robert Morrison pioneered India and China. David Livingstone later opened Africa. Now the whole world is an open door. It is difficult to find a country that is not ready, in some marked sense, to consider the claims of the gospel. Loyalty to Christ demands that the Church shall go forward.

Japan has within a generation come forward from comparative obscurity to a place among the nations, where it is not uncommon to hear of "Japanese supremacy in the East." These are not idle words, based upon a mere dream of greatness, but a well-founded and an enlightened opinion. Japan has not only an enlightened government but an enlightened conscience. Though a monarchy, yet a constitutional monarchy, and growing more and more toward a popular and representative government. Her courts have for the past two years been recognized by the civilized nations, and at first some apprehension was felt; but no evil results have followed.

The governmental structure is getting down to Christian principles. It has been said that Japan owes everything, in the way of her new principles and enlightenment to Christianity, and yet owes her prestige in the world to her military power. This seems to the superficial observer a contradiction. How can the preaching of the Sermon on the Mount lead to a strong military power? A little reflection will make it appear, however, that righteousness is the military strength, by reason of its being the moral strength, of the nation. It unites a nation on the principles of a brotherhood. America is a strong military power in proportion to the coherency of her moral system. This coherency of righteousness has been insisted on as the basis of national life throughout the moral struggle of the race. Japan has a standing army of 125,000, but it may well be understood that the 125,000 Christian converts in that country represent

a hundred times the national strength represented by such an army, void of the enlightenment of Christian principles. Christianity does not foster nor encourage war, but it organizes military defence on the highest humanitarian principles. It comes to pass that the Sermon on the Mount is the nation's greatest defence, because it makes the nation homogeneous and coherent.

The Japanese constitution guarantees religious freedom. The educational system is growing. Over four millions out of a possible seven million school population has been enrolled. Over eighteen million yen are spent annually for education. It has 3,634 miles of railway in operation, a good postal system. There are over 4,336 postoffices. With these substantial foundations as a nation, the way is open for Christian effort.

The old systems of religion do not revive with the progress of the nation. In fact, they have remained far in the rear. The new conditions in Japan not only give a fair chance to promulgate Christianity, but the awakened and enlightened national mind demands a new statement of religion. The lethargy and intolerable stupidity of the religious leaders forbid the hope of a restoration, or the revival of Buddhism or Shintoism. There can be but little doubt that Japan will adopt the ethics and ideals of Christianity within the next twenty years. The sympathy of the Japanese common people is largely with Christianity. Christianity is optimism, pure and simple. The Japanese are growing; they are hopeful, and a religion with its face to the future, its future full of inspiration, is in accord with the spirit of Japan.—Cal. Chris. Advocate.

The Story of the Face.

We often fail to realize how thoroughly the face is an index of character. Children recognize instinctively whom they can trust.

The life we live writes its story on the features. Purity or sensuality, intelligence or ignorance, kindness or cynicism, trace their record in broad characters which every one can read. The artist or the criminologist can read more of the details of the story which the lines and furrows tell, but all the world can understand the face that bears the seal of virtue or of vice, of Christ-likeness or of brutality and sin.

An exchange tells of an infidel Swiss artist who was converted merely by studying the faces of a very humble band of Christians. He was commissioned to make a caricature of a Salvation Army meeting in Sheffield, England. "He went there on that errand and scanned the faces of the people; he—with his heart like the troubled sea that could not find rest, tossed and driven by tempest of passion, and tormented by the conscience burdened by sin—looked on the assembled worshipers and saw peace written on their faces, and an inward joy beamed from their countenances. The sight convinced him of his sinfulness. He saw that those people had what he had not, and what he needed; and that the faces were the means of leading him to Christ, and the peace which Christ alone can give."

The face of the Christian may not shine as that of Moses did, when he came from Sinai, but Christ's seal is set upon it, and, in proportion as he lives Christ, it reflects the purity and love and peace of the Lord, and is a help and inspiration to weaker souls.—Lutheran Observer.

Personality is a greater power in education than precept.

Our Boys and Girls.

Her Little Valise.

She had five or six trunks of remarkable size
And a tiny valise.
The trunks she appeared very highly to prize,
But not the valise.
The custom-house officer sized up the pile,
And thought that the woman must travel in style,
But he didn't believe it was really worth while
To touch her valise.
He opened the trunks to see what was there,
But "passed" the valise.
"Twas such a diminutive, dainty affair—
Was the little valise.
But she was a dancer, a star on the stage,
And the trunks held her "notices"—page after page;
But the costumes she wore that had made her the rage
Were in the valise. —Elliot Flower.

The Owl and the Prairie-Dog.

The children were tired. They had worked so hard fixing up their new playhouse out near the barn, and now that it was finished, even to the dainty lace curtains which Beth had hung in the tiny windows, they were tired, and, of course, they asked for a story, as all tired children do.

"I don't know any stories," grumbled Uncle Ben, intent upon the evening paper.

"Why, Uncle Ben," said Helen, "I didn't think you'd pre-verbicate! I really didn't!"

"Well, come round in half an hour, and I'll see what I can do for you," said Uncle Ben, relenting a little.

The children disappeared, and in exactly twenty-nine and one-half minutes their expectant faces peeped through the half-open door.

"Come in," said Uncle Ben, "I'm all ready for you."

"Is it something you have read in the paper?" queried Helen.

"O, no; it's something which occurred when I was out West."

"O, goody; it's a true one!" cried Bob.

"Yes, it's a true story," said Uncle Ben. "When I was a young man, I spent a couple of years in Kansas, and nothing which I saw there interested me more than the little prairie-dogs."

"O, I've seen them in the park!" interrupted Beth. "Aren't they the cunningest little things?"

"Yes," said Uncle Ben. "It is great fun to see a whole settlement of them sitting on their hind legs just beside their doors, barking as if their very lives depended upon it. I'm sure I don't know why they are called dogs, for they neither look, act, nor bark like our dog friends. They really belong to the squirrel instead of the dog family. Those which I saw were about a foot long, with tails four or five inches in length. They burrow in the ground to make their homes, and the earth which is thrown up to the surface makes little hillocks beside their doors."

"One day I was riding across the plain, when I came upon a whole settlement of prairie-dogs. Not one of them was in sight; but on account of the hillocks I knew at a glance that it was a prairie-dog settlement.

"I determined to drown out one of the little creatures and capture him. There was a small stream near by, so I rode on for a short distance across the settlement, and dismounted on the bank of the stream. I wore a large Panama hat, and I filled this with water and hastened to the nearest burrow.

"What do you suppose I found beside the door, standing there as stiff and straight as any sentinel? An

owl! A solemn, blinking owl! He stared at me with great, expressionless eyes, and when I came too near, he circled above my head, uttering wild, piteous cries.

"My dog Jack was with me, and together we succeeded in capturing the prairie-dog. Poor Jack was attacked several times by the owl, who seemed determined to pick him to pieces, to punish him for his share in the proceeding.

"I wished to take the prairie-dog home alive, so I put him in a sack which I carried, mounted my horse, and went on. But Mr. Owl was not yet satisfied. He followed us for a long distance, renewing his attack upon Jack, who doubtless wished he had the wings of Pegasus, that he might meet his enemy on common ground.

"The bird finally gave up the battle, and Jack and I hurried home with our prisoner. I made the little fellow a home in the backyard, but he escaped, and I never saw him again."

"The owl was a good friend, wasn't he?" said Bob.

"I thought so at first," answered Uncle Ben; "but I have since found out that the owl often steals a home in the prairie-dog's burrow, driving the little fellow away, if possible. So you see, Mr. Owl was not so unselfish after all, for he was fighting for what he considered his home."

"That's too bad," said Helen. "I'd rather believe that they were friends."

"Many people do believe that," said Uncle Ben, "but it is really a fable; for the owl and snake are about the worst enemies a prairie-dog has. Now run away, youngsters, and tomorrow, if you are good, we'll go out to the park and ask the prairie-dogs about it."

After saying good-night to Uncle Ben, the children stole out into the yard to make sure that burglars had not broken into their beautiful playhouse, and then, reassured, they went to sleep, happy in Uncle Ben's promise for the morrow.—Emeline Goodrow, in *Western Christian Advocate*.

Dilly Dally.

Dilly Dally was almost seven years old. See if you can guess why he came to have such a funny name.

"O, Dilly Dally! Where are you, dear? Run quickly with this pail to the grocer's, and get this full of molasses, and don't spill a bit. I want it for—well, no matter, I want it."

The molasses was for molasses candy. His mother had just remembered that it was his birthday.

Dilly took it and ran out of the door. He was always quick enough at starting. His troubles came afterwards. In the hedge by the garden gate he spied a yellow-breast, and heard a sweet note that made him stop and see what the leaves hid. That took a minute.

"O, I must hurry!" he said, and started again; but this time Mister Toad hopped out in a friendly way to make him linger.

It was almost dark when he came in sight of home.

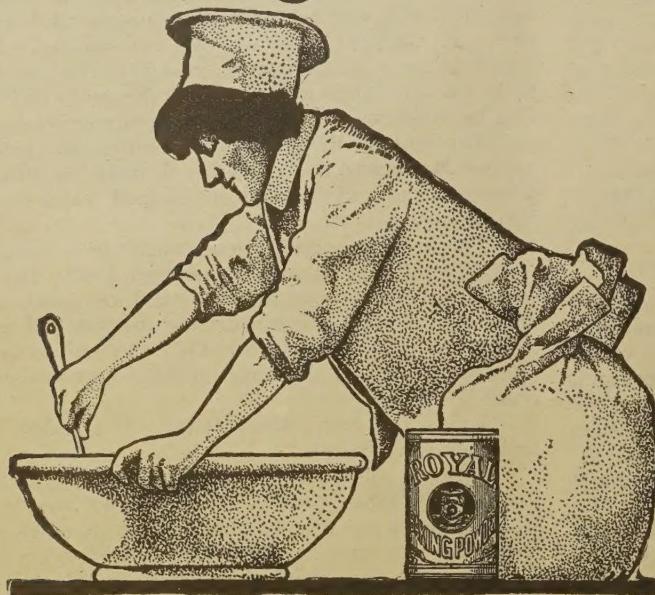
"O, Dilly Dally!" said his mother, "where have you been all this time? It was your party, and all the little boys and girls I sent for had to go home, it grew so late. I had to cut the cake and give them all a piece, and there wasn't anybody to play games or anything. It was too bad!"

Wasn't it? Dilly thought so. A boy's birthday party without any boy to it!

"O, Dilly Dally!" said his mother, sorrowfully, "why don't you earn a better name?"

Dilly Dally says he is going to. How do you suppose he is going to do it?—Sunbeam.

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Scientific Miscellany.

The "Electrochord" of Lieut. Geo. W. Breed, formerly of the United States Navy, is designed to sustain the tones of the piano as in the flute or violin. A row of delicate electrical contacts is connected with the keyboard and with a row of little electro-magnets in front of the strings, so that while any key is pressed the corresponding magnet keeps its string in continuous vibration. A set of four push buttons is arranged to give considerable variation, with very beautiful flute-like effects. A knee swell throws the attachment into action, and when this is not being pressed the piano has its usual tone.

Steel is now made by the so-called Trop-eras process at about forty different plants, one of which has been in operation several months near Chicago. In special converters, pig iron and selected scrap, previously melted in a cupola, are exposed to an air blast across the surface, which produces great heat by the combustion of the

metalloids in the pig iron, and leaves nearly pure iron at the end of fifteen or twenty minutes. The necessary silicon, manganese and carbon are introduced into this iron by the addition of ferro-manganese or ferro-silicon, or both, the metal being then drawn off into a ladle and poured. This

process is specially adapted for small castings of every variety. The metal is hotter and more fluid than that obtained by any other method, ensuring the filling of all parts of the mold without cracks or pin-holes; and any grade of steel—from the low carbon desired for electrical purposes to the very hard required for mining and other machinery—can be obtained by varying the additions. The castings will stand forging and welding, many of them being intended to replace much more expensive forgings, which they are claimed to equal in all respects.

Humorlets.

"Bobbie, you must not talk when I am talking."

"Well, mamma you don't suppose I can wait till you've gone to bed?"

"Mamma, where do the leaves come from?"

"Inside the trees."

"Then they pack their spring clothes in their trunks."

Jenkins—I rowed down the river to take our tent down, but when I got to camp I found a grizzly bear standing there.

Jerry—Did you pull up the stakes?

Jenkins—No; I pulled up the river.

R. E. Viewer: "This new book I brought home is the veriest trash. I don't like to put it in the library."

Mrs. Viewer: "Then let us give it to somebody for a Christmas present."

Knox: "Hallo, where have you been?"

Fox: "I passed the Christmas holidays in Bermuda."

Knox: "You don't know anybody there, do you?"

Fox: "No, that's why I went."

Mr. Billings: "Er—Miss Cooings—Clara—I have a question I would like to ask you."

Miss Cooings: "Well?"

Mr. Billings: "Don't you think it would be a good idea if—er—this were the last Christmas eve that we come home single?"

When we see the amount of affection lavished on the canine race we are inclined to think the following incident not overdrawn.

Mrs. Jones—"Are you aware, Mrs. Brown, that your dog has just bitten my little Willie?" Mrs. Brown—"What, your Willie, who only just got over scarlet fever? Oh, Mrs. Jones, if anything should happen to Fido I'd never forgive you."—Northern Christian Advocate.

Henceforth the Tribune Bicycle

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Always strain a custard to take out the spiral spring which balances the yolk in the white.

One cup of sauce means one cup of liquid, regardless of the amount of thickening and butter you use.

Corn Fritters.—For corn fritters add to one pint of raw pulp three tablespoonfuls of flour, three beaten eggs and one-half of a teaspoonful of baking powder; if the corn is old a few spoonfuls of milk may be needed.

Baked Egg Plant.—Place the uncut fruit in a kettle of boiling, salted water; boil until tender when pierced by a fork; drain, halve, scoop out the center, mix with soft bread crumbs; add a high seasoning of salt, pepper, onion juice and chopped parsley, with a spoonful or two of melted butter, turn into a buttered pan and brown in a hot oven.—Ex.

Peach Short-cake.—A peach short-cake is made in the same way as a berry short-cake, slicing the peaches, putting thick layers between and on top of the hot short-cake, and serving with cream. For fritters, each pared half is dipped into the fritter batter, dropped into deep, smoking hot fat until golden brown, drained and dusted with powdered sugar.—Midland Christian Advocate.

Peach Cobbler.—Fill a baking dish with whole pared peaches; add two cups of water; cover the dish closely and steam the peaches until tender; then drain off the juice and let cool. Beat four eggs and a cup of sugar together until light; then add a tablespoonful of melted butter and a half teaspoonful of salt, the juice from the peaches and a pint of sweet milk. Sift and measure a scant cup of flour; add a teaspoonful of baking powder and sift again. Stir the flour and other ingredients together and then pour over the peaches; bake in a quick oven until a nice brown about twenty-five minutes. Serve with cream.—Midland Christian Advocate.

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Rules for Making and Baking Cake.—

1. Have the oven ready to receive the cake as soon as it is mixed. The oven can wait a few moments for the cake; the cake can never wait for the oven. The coarseness of a cake is frequently due to its standing for a moment before going into the oven, or the oven not being at the right temperature when the cake goes in.

2. Cakes without butter require a quick oven.

3. Cakes with butter require a moderate oven.

4. Cookies or small cakes require a moderately quick oven.

5. Cakes containing molasses require careful watching in a moderate oven, as they scorch easily.

6. If your cake browns as soon as you put it into the oven, the oven is too hot; cool it as quickly as possibly by lifting the lid of the stove, or stand in the oven a quart pudding-pan filled with cold water.

7. Never move a cake in the oven until the center is thoroughly "set." If you jar it it will become heavy in the center and near the bottom. This is due to the breaking of the cells.

8. To try a cake without a thermometer put your ear down near the pan; if the

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got into some lamp
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cake ticks loudly put it back, as it is not done. Take it from the oven, but do not handle it while hot.

9. It is always well to line cake-pans with greased paper, to prevent burning at the bottom.—Ladies' Home Journal.

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